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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 8, 1843. VOL. XXII.—NO 14

RELIGIOUS MISCELLANY.

We take the following biographical sketch of the late Judge Thacher from a Sermon delivered in the Church in Brattle Square, the Sunday after his interment:

Peter Oxenbridge Thacher, the son of a former minister of this society, whose praise is yet heard in our churches, and whose memory is yet hallowed in the hearts of some of the elders of our congregation, was born in Malden, on the 22d of December, 1776, a few years before his father removed to this city, and took the pastoral charge of this church. The incidents of his life were few and simple, marked only by a faithful improvement and application of his powers, a usefulness continually increasing as the sphere of his influence enlarged and his connexions with society multiplied, and a devoted fidelity and uprightness in every trust he assumed. His preparatory education having been conducted at the public Latin School of this city, he entered the University at an early age; and in meeting the expenses of the collegiate course he was aided by his father's distinguished friends and parishioners, Governors Hancock and Bowdoin, whose memory he ever cherished with grateful respect. After leaving the University, in 1796, whose privileges he improved with the same persevering industry and application that marked his later life, he was employed for three years as assistant teacher at Phillips Academy, Exeter, N. H., where he had under his instruction and charge his subsequent friend and pastor, Joseph Steevens Buckminster, and others whose names are equally distinguished, and whose lives have been spared to a more protracted usefulness, than was allotted to the last deceased pastor of this church. At this period, Mr Thacher had some intention of devoting himself to the Gospel Ministry, and under the direction of his father pursued, to some extent, theological studies. This purpose was subsequently relinquished; but theology in its various departments was always an interesting subject of investigation to him, and he attained to a more thorough and extensive knowledge of it, than is often acquired by one whose mind is occupied with the duties and cares of another profession. Upon leaving Exeter, he commenced the study of the law in the office of the late Governor Sullivan, and was admitted to the bar in 1802. He entered upon his profession under favorable circumstances. His character and position had already secured him the confidence, encouragement and support of some of the most eminent and leading men of the day, while, aided by these, his own abilities, thoroughly disciplined and accustomed to assiduous labors, soon secured him a highly respectable rank in his profession, and an honorable consideration in the community as a man and a citizen. At this time, also, his name was not altogether unknown or unhonored in the walks of literature. He was one of the original members of a distinguished literary association, and a contributor to the periodical from which it took its name, the 'Monthly Anthology,'—a magazine which, now forgotten, and unknown perhaps to many of the present generation, may yet, in the justness and independence of its criticisms upon the characters and incidents of that day, in the vigor and force of many of its articles, safely bear a comparison with many of the more widely known journals of the present time. In 1807, Mr Thacher was made 'Town Advocate,' an office corresponding to our present County Attorney, and the incumbent of which, at that time, was elected by the people in town-meeting.—This office, with a slight intermission, he held till 1811, when he declined a re-election, and was exclusively devoted for several years, save as he stood ready to aid in the benevolent enterprises of the day, to a continually increasing and honorable practice in his profession. During this period he took an active part in the establishment of some of the most useful and important public institutions of the city—such as the Boston Athenæum, and the Provident Institution for Savings.

In May, 1823, on the election to the Mayoralty of Hon. Josiah Quincy, then Judge of the Municipal Court, Mr. Thacher was appointed his successor, an office which he held to the hour of his death. In consequence of the increased and increasing population of the city, the influx of foreign paupers, the arrival of gangs of vagabonds from Europe, 'skilled in all the secrets of crime and all the arts of escape;' in consequence of acts of the Legislature, limiting the right of appeal, and imposing additional tasks upon the Municipal Court, the labors and duties of the presiding officer of that court have of late years become far more numerous and arduous than formerly; while the alterations, in principle and practice, introduced by the Revised Statutes, and the continual efforts made by the bold, reforming, reckless spirit of the age, to remove or overleap some of the ancient landmarks of the criminal law, have brought up and presented for decision in this court, during the last ten or twelve years, more nice, difficult and exciting points and questions, than commonly come up within the same period in any court. It is as high praise as any man need covet, and an award in which the most intelligent men in this community, and those most capable of forming a correct opinion, both in the legal profession and out of it, will concur,—a praise and an award that I feel may be confidently pronounced,—that Judge Thacher showed himself fully competent to meet the exigencies of the times and of his position; and amid the increased and increasing labors and difficulties of his office has discharged its duties with singular ability, with an integrity unimpeachable, with a mercy prudent and discriminating in its judgment and exercise, with a knowledge of principles and precedents that made him seldom in error, and with indefatigable industry and fidelity, that entitle him to the grateful remembrance and considerate regard of the community he has so long and so faithfully served.

The Municipal Court has not, of late, years, been popular, as is evident from the recent hasty enactment of the Legislature altering the form of its organization. Judge Thatcher himself cannot be said to have been *popular* in his office. It is infinitely more to his honor however, that it can be said of him that he was *honest, conscientious* and *upright*; 'hesitating not' as has been said of him by another, 'to deal out a most severe and well merited sentence to those who stood high in the community, and for whom every effort had been made to influence his judgment; and on the other hand, when the poor and defenceless have been hunted down by public excitement and the populace demanded a victim, hesitating not to stand between the victim and the people, the *protector of both*.' To say that he had faults, and sometimes erred in jugdment, is only to admit that he was a man, while probably no judge, on any bench in any country, ever had a more signal triumph than was gained by him a year since, when, amid general, sweeping accusations, which found their way inadvertently into the halls of legislation, he demanded an investigation of his judicial conduct, and no man, in the Legislature or out of it—no man, in the legal profession or out of it, was found willing to risk his reputation by bringing forward any distinct charge against his wise, faithful, just and impartial administration of a difficult and responsible office, through a period of nearly twenty years. To the duties of this office he devoted his utmost abilities and all his strength, till his health, always feeble, failed, and his life gave way under his labors. After a few weeks of indisposition, which, though occasionally severe, did not keep him from the discharge of his duties, he breathed his last, unexpectedly and without suffering, on the morning of the 22d of February. His birth and his death thus occurred on days memorable in the annals of our country,—the landing of our Pilgrim ancestors upon the rock at Plymouth, and the birthday of the immortal Washington; and his life and character was not unworthy a descendant of the one, and a countryman of the other. In one of the last letters, possibly the very last that he wrote, he speaks of himself in a manner so characteristic, and so prophetic, that I cannot forbear to lay it before you. The letter was written on the 15th, of February, seven days before his death, and was addressed to the Hon. Robert. C. Winthrop, our highly esteemed Representative in Congress, who, with a thoughtful kindness sent me the following extract from it, which I received yesterday morning. He says of himself:

'I am about as busy as I can be, in my public duties. The labors of the Court have been for some years past, increasing, and I see nothing to prevent their continuing to increase. In the mean time I do not find much encouragement in prospect to labor, as I have done most conscientiously, to check the torrent of misrule. But I shall endeavor to stand in my lot for at least a few days longer, and, if I shall be so happy as to deserve the favor and approbation of good citizens, and escape from the commission of any mistakes which wound my own conscience I shall be very happy.'

These words, as I have said, are strikingly characteristic. They show the delicate conscientiousness of the man. He would avoid even a mistake that might wound his conscience. They seem almost to be prophetic. He did 'stand in his lot a few days longer,' and then, suddenly, in the midst of his usefulness and honor, he passed away; and the spontaneous demonstrations of respect for his memory, which have been exhibited by our city authorities, by the profession of which he was a member, and by our community generally, are an evidence that he secured what he desired to deserve, 'the favor and approbation of good citizens;' while the review of his life and character give us ground to believe, that before that solemn tribunal, from whose judgment there is no appeal, he has received the sentence and reward that await the faithful.

THE TEST OF ERROR.

Seldom do we meet, in the columns of a religious Journal, with remarks containing more sound sense than that which we copy, as follows, from the New England Puritan. The leading thought which he utters is for the most part sound and practical. Other and far more important applications of the *test* suggest themselves to us, but we will leave it to our readers to make them.

Several subjects, connected with religion, have been matters of controversy for ages. The arguments have been repeated on both sides with a frequency, and often with a virulence, worthy of deep regret; and yet no permanent decision is made. The controversy is likely to continue with coming generations, unless some new light, or some new principle of decision shall be discovered.

It has seemed to me, that, in regard to several subjects of controversy, one great principle of the Divine government has been overlooked; the consideration of which would very much change the aspect of some of the old subjects of contention.

The great object of the Divine government evidently is, to purify and elevate the character of man, and change the whole moral aspect of the world. 'I am the Lord thy God, which teacheth thee to profit.' Isa. xlvii. 17. 'Godliness is profitable unto all things.' 1 Tim. iv. 8. From the general object of the Divine government, we may take it for granted, that no provision is made, no principle inculcated, and no duty enjoined, which is not designed to affect the human character, or to exert a transforming influence. The whole Gospel, with all its principles and ordinances, is intended to 'purify unto Christ a peculiar people, zealous of good works.' What has no tendency to do this, is of no value. If we rightly understand and apply the divine institutions, they will all have this tendency to such a degree, as will be visible. That is the best system, which has the most general and permanent transforming power; and so far as there is any important difference in modes of operation, that is the best which produces the best effects. The kingdom of God is not in word, but in power. God has made no demand for vain service, or for any ceremony merely for the sake of ceremony. 'The law of the Lord is perfect, converting the soul.'

Let some of the prevalent controversies of the day be subjected to this principle. Let us strive to ascertain what is worth contending earnestly for, and not waste our powers in efforts to obtain, or to keep anything, which is not worth keeping. The Lord teaches us to profit, and he would not have us solicitous about what is unprofitable.

Much has been said, and much written relative to the mode of Baptism; and great efforts are made for the prevalence of one mode. All which the Bible says on this subject has been oftened canvassed; and intelligent critics differ in regard to the divine authority. Now, leaving the uncertainties of philology, let the subject be tried by another test. What kind of baptism evidently does the most good? What kind has the most permanent effect upon character? *Quid Ecclesiae prodest?* There has been a good opportunity for experiment. Many years have elapsed, since this subject was placed on the battle ground. It has been a subject of great sectarian effort. Sea and land have been compassed to make proselytes. The pulpit and the press have been alive with it, for two centuries. Churches, embracing different views, have been placed side by side in the same neighborhood; and there has been a good opportunity to discover the influences of each. The effect may not be visible in every individuul. But if there is something very important in the mode, the effect would be very visible upon a trial so wide and so long. What, then, is the result? What has the mode of baptism most earnestly contended for, and often represented as a matter of saving importance accomplished, in regard to character? Have its devotees, or those who have partaken of its efficacy, been peculiarly a holy people, zealous of good works? In the intercourse of life, and in all that pertains to the Christian character, have they been peculiarly exemplary and devoted? Have their labors for the conversion of the world been more abundant and more successful?

I would not attempt to decide these questions. They are for the consideration and the decision of the whole community. I would have every subject of controversy brought to the same test; and I would retain what is really valuable, and throw away what is useless. I would not have that called religion, or religious, which does no good. I love the simple Gospel, because it has renovating energy—'It is the power of God unto salvation.' I would not turn the attention of immortal minds from this simple power to a mere mode, which, after long trial, is not proved to have any sanctifying influence.

Here it may be said, that we are to obey the commands of God, whether they seem profitable or not. I readily grant it. Obedience is better than sacrifice. But there may be a doubt about what is commanded. This is the matter of controversy. Has God required this or that, is the question to be decided. I take it for granted, that he has required nothing which is useless; and we err in regard to the requirement, if we contend for that which has no evident value. Plain, important duties cannot be neglected, without visible disadvantage, private and public. 'The way of transgressors is hard.'

Will not this test tend to mortify sectarian pride, and lead us all to such efforts, as to deserve a better reputation?

ANATHEMA MARANATHA.

Nashua, March 3, 1843.

Mr. J. K. Marshall, Dear Sir,—It becomes my painful duty to inform you that at a meeting of the first Congregational Church in Nashua, held on the evening of March 1, you are cut off from the communion and fellowship of the Church of Christ for a breach of covenant, for profaneness, *for general and habitual impiety.*

May God have mercy upon you, and give you repentance to the acknowledgement of the truth, that your soul may be saved in the day of the Lord Jesus.

(Signed) B. Burke, Clerk.

This summary procedure, this brand of infamy upon a worthy citizen and a good man, has been occasioned by Mr. Marshall's exchanging orthodox for Unitarian worship. We prove this in two ways; 1st, by Mr. M's testimony, that those who visited him from the church he was forsaking only desired him to return and walk with them, as a Sunday School Teacher, &c. 2nd, by the cheerfully-given evidence which follows, of those who see Mr. M. every day of his life, and know his unguarded moments, and understand what the difference is between 'habitual impiety,' and a walk of Christian fidelity.

'The undersigned have known Mr. Marshall for years, in his employment upon the Nashua Rail Road, and would cheerfully state that they have never seen anything of profaneness or general and habitual impiety.'

Signed by the officers of the Nashua Rail Road, the selectmen of the town, the town clerk, and some of the principal citizens of various religious societies.

A hundred such testimonials could be readily obtained, but we do not believe that those who have thus voted away a brother's character, because he committed the high crime of walking through a different church aisle, when the old one seemed to him profaned by injustice, will have any desire to carry the matter further. We do not object to their cutting off the brother, because he loved a purer atmosphere than theirs; for that is nothing new under the sun. But, we do object and that decidedly, to this wholesale destruction, of Christian character, for such reasons. We can find nothing in Mr. M's. social standing, nothing in his general deportment, nothing in his business or domestic relations to justify it. We may be mistaken. We are willing, if misinformed, to take back all we now say; we have inquired into the matter, as if all we have were staked upon his innocence; and in the best view we can take of this matter, the excommunicating church has committed a strange and wanton outrage. It has rewarded praiseworthy and conscientious conduct with cruel calumny. It has sent to a deserving family the startling tidings that its head is habitually impious! a very Judas! Henceforth, those children are to bear it for their position that the name they honor is polluted almost beyond hope.

We have seen this dangerous power of excommunication used to hurl down one who might have been recovered; to crush a trembling beginner in evil; to blight with despair one sorely tempted; to add to the abandoned one whom Christ would have died anew to save; and we have mourned. But, we know no language strong enough to express our pain at this higher step in oppression; which, for an honest exercise of private judgment, would put an industrious and conscientious brother beyond the pale of Christian fellowship in this life, and heavenly bliss in the life, to come. Is it not the same spirit with that which built inquisitions, kindled auto da fe's, and poured out before God the life-blood of heretical women and children?

F. W. H.

The following interesting remarks on Simulated Insanity, we find at the close of the last Annual Report of the Superintendent and Physician of the Virginia Western Asylum, Dr Francis T. Stribling.

SIMULATED INSANITY.

Few subjects of equal importance, to the rights of individuals and the interests of society, have received so little attention as the jurisprudence of insanity. 'Whilst nation is vieing with nation in their efforts to alleviate the condition of the insane, and so much improvement has been effected in treating their disorder, we remain perfectly satisfied with the wisdom of our ancestors in every thing relative to their *legal relations*.' But it is in connexion with criminal jurisprudence, I would now venture the apprehension, that personal rights are often sacrificed, or the ends of public justice defeated, from a failure on the part of those whose duty, it should be, to investigate properly, the workings of the diseased mind, and trace these in their bearings upon the feelings, passions and propensities of those thus afflicted.

The plea of insanity, when introduced into criminal prosecutions, whether relied upon in palliation of the offence charged, or for the purpose of postponing the trial, is properly treated with suspicion and distrust, but it is greatly to be feared, that in consequence of the *supposed* difficulties in discriminating between real and feigned insanity being unduly exaggerated, the humane spirit of our laws is often, in this particular, subverted, when more enlightened and correct views of jurisprudence would have led to different results. No one could be more deeply impressed than myself, with the importance to individual and social happiness, of suppressing crime by a rigid enforcement of penal enactments, and none certainly would be more unwilling to exercise an influence which might result in rescuing the guilty from merited punishment; but it is a maxim of our law, founded no less in wisdom that in humanity, that, 'ninety and nine guilty persons had better escape, than one innocent man should suffer.' And, as in the eye of that law, guilt is made to consist chiefly in the motive which prompts to the commission of an act, and he is exonerated, who from mental disorder, is rendered incapable of appreciating to a *certain degree*, the force of circumstances, or understanding properly the nature of his actions, then it becomes of the utmost importance, that those at least, upon whose opinions such questions are in the general decided, should avail themselves of every practicable means to understand the true nature of insanity, its ordinary characteristics, and the proper tests by which it is to be recognized. We venture the assertion, that if *physicians* would more frequently adopt this course, the supposed difficulties as to distinguishing between the feigned and genuine insanity, would soon give place to the more correct and philosophical opinion that such difficulties have heretofore arisen less from the obscurity of the subject than from the imperfect means which have been usually applied to its elucidation. Those who have been long accustomed to intercourse with the insane, and whose opportunities for observation and practical acquaintance with the disease furnish a satisfactory guarantee for the correctness of their opinions, declare that insanity is not easily simulated, and consequently that no attempt at imposition can long escape the detection of one properly qualified to expose it. One such remarks that 'no one who has failed to make the insane a subject of study, can feign madness so as to deceive a physician well acquainted with the disease.' Another declares that 'he can hardly imagine a case which would be proof against an efficient system of observation; and a third remarks that 'when we reflect on the very peculiar complex phenomena which characterize true madness and consider the general ignorance of those who attempt to imitate them, we ought not to expect such a finished picture as could impose on persons well acquainted with the real disease.' If these opinions be correct, and the medical profession devote that attention to the subject which it merits, why should we longer dread even the free admission of the plea of insanity in criminal prosecutions?

It is not my design, although it might be useful, to recite here the various tests which may be rendered available for ascertaining the existence or non-existence of insanity. Some of these, however, will be incidentally mentioned in detailing the circumstances of a very interesting case brought to the institution during the present year, in regard to which the question of feigned or actual madness had been thoroughly investigated before a legal tribunal; and here it may be proper for me to remark, that the foregoing observations are intended to be *general* in their character, and have not been designed to be applied to this particular case, the circumstances attending which, would render any comment from me, which might be construed as a reflection upon the court or witnesses, both ill-timed and improper.

The individual alluded to is now thirty years of age, was born of respectable parentage, received a tolerably good English education, and by his correct deportment, virtuous conduct, and industrious habits, gave early promise of usefulness. Contrary, however, to the expectation of his friends, this prospect was suddenly reversed, at a period when they had felt most sanguine as to his success. About thirteen years since he became intemperate in his habits, neglected the business of his employer, withdrew himself from intercourse with his relatives and friends, exchanged the society to which he had been accustomed for that of the profligate and debauchee, and for a long time wandered over this and other States as an idle vagrant, indulging to excess in almost every species of dissipation. In the summer of 1838, he killed, by shooting with a pistol, a citizen of this commonwealth, under circumstances which led to his immediate arrest under the charge of wilful and deliberate murder. After having been closely confined to prison for about thirteen months, he received his first trial before a jury, when he was defended, amongst other things, on the ground that the *act charged was committed under the influence of insanity*. This plea, however, was not considered as having been sustained, but for other reasons, satisfactory to the jury, he was convicted only for murder in the second degree, and sentenced to twenty years' confinement in the penitentiary. On application to the General Court, and for reasons not involving, as I am informed, the question of insanity, this verdict was set aside and a new trial ordered. The second trial was entered upon after he had been imprisoned about *twenty* months, and in this, *as before*, the plea of insanity was relied upon for his *acquittal*, but with the same want of success, the jury deciding that he had been guilty of murder in the first degree, and he was sentenced of course to death. On a second application, however, to the General Court, this verdict was also annulled, and a third trial directed, without reference again, as I believe, to the question of insanity. The venue was then changed, and after he had been in confinement about *three years* and *nine months*, another trial was about being commenced. At this period, in obedience to a summons which had been executed upon me, I attended the place where he was to be arraigned. On arriving there, the counsel for the prisoner informed me that they believed he was then not in a state of mind to be put upon his trial, and requested that several physicians (myself included) should have an interview with him for the purpose of ascertaining the correctness of such an opinion. This was accordingly done, and by some of us repeated, and resulted in a determination on the part of the counsel to make that the preliminary question before the court. The issue being made up, and the jury sworn to try the question as to whether or not the prisoner was then in a state of mind to conduct properly his defence, a number of witnesses were first introduced and examined, touching his character, disposition and habits, prior and subsequent to the commission of the act with which he stood charged, the result of which has been already stated. And in addition to this, some of the witnesses testified to a *perversion* of feeling as manifested towards his nearest relations, which they had not supposed justified by the circumstances, and a degree of eccentricity so marked in its character as to have induced them, so far back as the year 1837, to pronounce him insane. Physicians and others were then examined as to the existing state of his mind, all of whom concurred in expressing the opinion that he was *most probably* laboring under monomania.

After recapitulating his own testimony before the court, Dr. Stribling thus continues the account of this case.

After the testimony had been fully presented, the Attorney for the Commonwealth, who is one of the oldest as well as ablest prosecutors that our State can boast, and who had displayed a degree of ingenuity and ability in the interrogation of witnesses highly creditable even to himself, surrendered the point without discussion, and the jury rendered the verdict on which the individual was transferred to this Asylum.

He has now been under my immediate supervision more than seven months, and it is proper for me to add that I have long since become entirely satisfied that the verdict of the jury is fully sustained by the condition of his mind.

This being the first case ever committed to our institution under like circumstances, and perceiving at the outset how a strict regard to his safe-keeping would probably conflict with the mode of treatment which might be deemed necessary for his cure, I asked the Court of Directors for instructions as to the course which must be pursued, in the event of such difficulty. The order entered was that he should be kept closely confined until the Superintendent of the institution should become thoroughly satisfied that he was not feigning insanity, and moreover until such remedies should be tried for his relief as might be practicable during his confinement. This order was strictly complied with, and after the individual had been treated as a prisoner for six months, and various medicines administered without effect—and long after I had ceased to entertain a suspicion that he was a simulator—these facts were communicated to the Court of Directors, and they were moreover informed that the case was one which could only be relieved if at all, by a judicious use of moral means, such as exercise, amusement, recreation, employment, &c., incompatible with that 'safe-keeping' which the law and their former order seemed to contemplate. That important and novel question was therefore submitted for their decision, whether the individual should continue to be dealt with as a prisoner, and be thereby consigned to hopeless insanity, and incarceration for life—or whether he should be treated with a view to his mental restoration, notwithstanding opportunities must necessarily be afforded him thereby to make his escape. On examining the statute under which he had been committed here, it was supposed that a strict compliance with its *letter* would have debarred them from authorizing any course which might endanger his being safely kept; but under the circumstances, the conclusion seemed irresistible, that the *letter* of the law in this case must conflict necessarily with what was clearly its *spirit*. The great object in removing the patient from a common jail to this Asylum, could not have been to keep him securely, but must have been to effect his cure and render him capable of undergoing a trial for the offence charged. His own rights and the interests of society as clearly required that appropriate means should be resorted to for this purpose; for, if innocent, surely it would be unjust and cruel to expose him, without condemnation, to the worst of punishments, a loss of reason, aggravated by deprivation of liberty for life; and, if guilty, it was equally important that the country should be benefitted by the example of his punishment, legally inflicted, that others might be thereby deterred from the commission of similar crimes. Believing therefore, in view of these considerations, that individual and social rights and the ends of justice all concurred in requiring that the patient should chiefly to promote his cure, it was in fact ordered 'that such privileges be granted him for exercise, amusement, &c., within *certain prescribed limits*, as the Superintendent might deem from time to time necessary, and that such vigilance be exercised by officers and attendants to prevent his escape as would be consistent with their other duties to the institution, and not incompatible with the object of this order.'

Whether the Court of Directors have acted in compliance with the letter of the law, is not for me to pronounce. No one, however, can deny that their decision must have been guided by the dictates of reason, justice, and humanity.

DR. PALFREY'S OBSERVATIONS UPON THE HISTORIAN GIBBON.

The elegant author of the 'History of the Decline and Fall of the Roman Empire' presents, under a thin veil of irony, what he calls the *secondary causes* of the spread of Christianity, but what every reader sees that he intended to set forth as the true causes of its having prevailed, without any better foundation to sustain it. His list of such causes, which I present in his own language, is as follows: '1. The inflexible, and, if we may use the expression, intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses; 2. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth; 3. The miraculous powers ascribed to the primitive church; 4. The pure and austere morals of the Christians; 5. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire.'

Now I have scarcely any objection, beyond what would reach to the alteration of a few words, to the mention of these as efficient causes of the rapid spread of our religion. But I would call attention to a fallacy which vitiates the whole statement, as to the object for which it was made. The representation, or the clear intimation, is, that these were originial causes, which they were not, nor could be. They were themselves effects; effects of something, without which they would either not have existed, or else (that is, existing as effects of other causes than this) would have been wholly inoperative; and that something was, the sufficient supernatural evidence of the divine origin of our religion. The causes here enumerated are traced no further back, than to the impulses, under which the early preachers of the religion acted, the doctrines which they offered, the character they exhibited, and the institutions they set up. The question is not touched, what brought them under such impulses; what satisfied them of the truth of such doctrines, and enabled them to satisfy others; what formed in them such a character; what disposed them to arrange such a discipline. The account which proposes to explain the conversion of a great part of the world to Christianity, unsatisfactory in other respects, is especially so in this; that it substantially leaves out the case of the early and active converts, of those who adopted it with no examples before them, and who did, hazarded, and suffered most in consequence of its adoption.

The justness of this remark will, I believe, speak for itself; but a few words on particular parts of the representation may not be superfluous. That proselyting 'zeal,' to which, standing at the head of the catalogue of causes, so much efficacy is ascribed, how came it, in the first place, to be excited? and then, supposing it to be excited, how much of all that it did effect could it have effected by its own unsupported earnestness?

How came it to be excited? It would be impossible, nor does even the writer in question pretend, to represent this zeal, so far as it was an impulse to active proselytism, as being a continuation of a Jewish habit of thought or feeling. The Jews held the Gentiles in too much dislike and contempt, to care about making converts from their ranks; and the language of our Lord, where he speaks of the Pharisees compassing 'sea and land to make one proselyte,' is properly to be understood of their busy endeavors to attach their own fellow-citizens to their own particular sect, and not to convert foreigners to the Jewish faith. Who ever heard of a Jewish missionary going out on distant, and toilsome, and perilous journeys, as we read in the Acts that Paul did, and as we learn from ecclesiastical history, was done by others of the apostles, to make converts in foreign countries? What was it, I ask, that so changed his habit, and that of his associates, in this respect? What was it that so kindled their zeal, as to prompt them to take their life in their hand, and go forth on such an enterprise? We give a complete answer to this question, when we say, that it was a profound conviction, on their own minds,—such as only ample evidence, exhibited to their minds, could have created,—of the truth that Christianity was a message from God, which ought at all hazards to be published to man. This is the Christian's answer. Let him who rejects it see if he can find another of any speciousness. And, again; allowing the zeal from any cause to have been kindled, what effect could it have produced, without offering something better to convince with, than its own ardor? What impression, acting alone, could the zeal of a few wandering fishermen and laborers have been expected to make on the scoffing philosophy, the intense worldliness, the idolatrous fascinations, the enormous wickedness, of Rome? The zeal was good, as impelling to a faithful exhibition of that previous 'demonstration of the Spirit and of power,' by which our religion had been attested. Independent of this, it had no conceivable efficiency.

'The doctrine of a future life,' in Christianity, is named as another of the causes of the rapid diffusion of that faith. The doctrine of a future life did become powerfully attractive and convincing. But why? For the best possible reason; because it was now for the first time proved. It had been long before a subject of curiosity and discussion, as was shown at large in another part of this argument; and it would have done no more for Christianity than it had before done for any school of philosophy which had broached it, if Christianity, like them, had only been able to treat it as matter of inquiry and conjecture. Nay; but that Christianity was able to show that it spoke with a divine authority on the subject, it could only have been received with the greater derision for containing this doctrine, as an attempt of unlettered men to answer a question which philosophy had found insoluble. And, as to the further remark, designed apparently to imply more than it expresses, that the doctrine of a future life was 'improved in Christianity by every additional circumstance which could give weight and efficacy to that important truth,' nothing is more remarkable, as to the manner in which Christianity announces it, than that it is not improved or embellished by additional circumstances. There is a way to make that doctrine powerfully attractive; but it is a way which Christianity has absolutely avoided. It is, to give such descriptions of the scenes of futurity as a fraudulent imagination easily conceives, and a mystical imagination easily wanders into. Mohammedanism, accordingly, has invited votaries by its delineations of a voluptuous paradise. Christianity has shown its different origin by being truer to its solemn office. One is led even to ask the question, why it is, that so little satisfaction is given by this religion to so natural a curiosity; a question to which, I conceive, the answer would not be far to seek, but it does not belong to this place.

As to the pure, and what are called the '*austere* morals of the Christians,' doubtless, while, in the case of the vicious mass of society, such morals would be only repulsive, from the better class of minds they would attract reverence and esteem. But even this would have no great tendency to go further. It would have no effica-

cy to enforce belief in a new religious system, which no warrant was given for believing, and which, if professed, must be professed at heavy cost. And again the question returns, What formed these pure morals? What raised up this eminently virtuous society in the midst of a world lying in wickedness? What induced a set of men to abandon their former courses, and betake themselves to a life of rigid, laborious, self-sacrificing endeavor? The answer, and the only answer which can be maintained, to that question, is, that, on the ground of the same facts which ought to satisfy us now, the early converts were satisfied that Christianity was from God; and that accordingly they took care to act on that persuasion.

The miraculous powers, ascribed to the primitive church,' it is said, constituted one of the causes of the rapid spread of the institution. Nothing can be truer. And how came the miraculous powers to be ascribed? Why were miracles believed to have been wrought? Simply because they had been wrought. It is making a bold demand on credulity, to suggest that such things were admitted as true, without what was considered, at least, as good evidence of their reality, by men, who, if they believed, had to pay such a price for their belief. Give us the truth of the miraculous narratives for the cause, and the effect, the belief in them, becomes an intelligible thing. Take it away, the effect remains without any tolerable explanation.

And the same is obviously true, respecting those institutions, to which, as one more cause, Christianity is supposed to have owed its advancement. The institutions of the church had no authority, and could have no influence, independent of that of the community to whose organization they belonged. That community had adopted them for the promotion of its objects; but those very objects could have had no existence, except as they were brought into being by that persuasion of a special interposition of God in men's behalf, which, however in these different days it may be, could not possibly then have been lightly taken up. The community once gathered, no doubt the organization adopted by it enabled it to act with increased efficiency. But what gathered the community? What made the organization possible, dictated its form, sustained its permanency, pervaded it with life? These are questions which look further back than to any problem, that merely human agencies explain.

CHRISTIAN REGISTER.

BOSTON, APRIL 8, 1843.

MEANS OF RELIGIOUS CULTURE.

Persons in the common walks of life, whose feelings are at all interested in religion, are desirous of enjoying the means of spiritual culture. They must have the means of spiritual culture, their happiness and peace of mind from day to day demand them. Those who have not the privilege of a life of easy leisure, or of much learning or opportunity for reading, are often troubled by a sense of deficiency in the training and discipline of their religious sentiments. Their sympathies require exercise; their minds need light. Every individual whose religious character is sincere and earnest is conscious of these necessities, and the large majority of persons in the community, who necessarily have their common cares, and their daily work in matters relating to this life, feel this want to a degree of which a few favored ones whose intellectual and social privileges are great, have no conception. How shall these necessities be supplied? In other words, what are the means of religious culture which are open to the use of all, and available to all?

SABBATH SERVICES AS MEANS OF RELIGIOUS CULTURE.

The opportunities of public worship—the Sabbath services in the public Church, of course present themselves first to the use of every religious minded person, as offering the most common and free means of spiritual culture. These, in a community, where such diversity of opinion prevails as among us, are variously regarded, some putting upon them a very high, perhaps too high an estimate, others ascribing but little value to them. All at least allow to them some measure of good, though perhaps it should be said that a few, whom we *must* call singular, profess to regard them as rather injurious, and for the most part ineffectual. But suppose we say merely that all allow to them a degree of real or possible good, after that allowance opinions are infinitely varied. There are some to whom the early light of a Sabbath morning is like to that of no other day in the week. They love their places in the church better than any other spot on the earth. They go there morning and afternoon feeling that they are to enjoy a great privilege, whoever may be the preacher, they engage in the prayers and singing with their whole hearts; they listen attentively to the sermon as an application of some sacred lesson of Scripture. These enjoy the Sabbath, the worship, the preaching, and their associations and affections are so reverently entwined around the sanctuary, and the first day of the week that they cannot regard any other place or occasion or services with the same kind of interest.

Then again there are those among religious persons, whose warmest religious sympathies do not gather around the services of public worship. Their interest in them depends in a great degree upon the minister, his talents, powers and preaching. The pulpit they are inclined to regard as rather an artificial place, raised up, restrained, formal and unsocial. The services to them are methodical, unnatural, too much confined by rules and orders, and essentially defective as putting everything under the control of the minister; giving them no opportunity to speak or ask questions. They would like to have the minister come down among them, be one of them, talk, instead of preach, converse rather than read. They do not draw either the kind or the degree of good from public worship which they need, and which they do find in other places, at other times, and in other ways. Therefore these latter persons do not put so high an estimate upon the value of public worship among the available means of spiritual culture; they think more of some other, or of many other means.

Now it is useless to quarrel with this difference of opinion as to the comparative value of the public services of the Sabbath, for the difference is often a matter of taste, feeling, temperament, and acquired habit, which no argument, and certainly no dispute can reach or alter. Inasmuch as there is this difference of estimate concerning one of the available means of spiritual culture, we may as well cast about us, and search within us, and see what other means we have. Suppose the Sabbath is put first, or put last, what other means are there to go before it, or to be added to it?

There must be some other means of religious culture and improvement besides the Sabbath services, for these are available only to a portion of the community, their value does depend much upon the minister, and after the utmost has been allowed to them and effected by them, it is plain, not many persons will deny it, that they are not enough. There is necessarily, more or less of constraint and formality about them. They are periodical, and therefore may not meet the wants of the whole week; they are designed to comprehend a congregation in general, and therefore may not be sufficient for individual cases and necessities, they are addressed to common hearts and common conditions, and may therefore fail of reaching the experiences of some. For all these reasons, and more might be mentioned, we are led to ask for other means of religious culture.

Yet before pointing out and describing those other means, and notwithstanding the allowances already made, we should feel bound from deep and earnest convictions, to insist that the Sabbath with its services does stand first among the means of religious culture for all; nothing is to be put before it; nothing is to be set on an equality with it. There are other means we believe and allow to go with it and after it, but none which are superior to it. We repeat this in order to present what we believe to be the means of religious culture next in value and power to the services of public worship—

REFLECTION AND MEDITATION.

It is that all who have attended public worship, make a personal application each to himself of the influences there dispensed. The next best thing to instruction, even when that instruction is of the best kind, is reflection. The influences of a Sabbath ought to be so cherished that they will at least extend through a week, and afford matter of reflection to every sincere and interested worshipper. The first means of religious culture outside of the sanctuary, is therefore to be found in reflection upon what was there heard, and an application of it through the week. If the services there are what they should be, they admit of this subsequent use. If there is one trial above all others which will weary out the life, and vex the spirit, and torment the heart of a minister who aims to be faithful in his work it is the thought that a multitude of schemes and contrivances are continually designed, the effect of which is to obliterate the influences of the Sunday services, by covering them up and chasing them *out of* thought. The Sabbath is of God's appointment. All reverent associations gather around it, and it ought to affect of itself all the rest of the week. Do we know what labor and toil are spent by most preachers in preparation for it? Long years of study introduce them to the duties of their office, all the gathered wisdom of the past is in their hands to illustrate their work, and to aid in completing it; and then all their acquaintance with the hearts and experience of individuals as they go from house to house, enriches their minds and instructs them what and how to teach. Thus prepared, on the first day of the week, they explain and enforce the most solemn lessons, and therefore earnestly would we say to all who ask for other means of religious culture; reflect upon those lessons during the whole week. Do not listen merely for a momentary impression, but store up in your minds the sentiments and thoughts. You will have hours of leisure during the week, or hours when you may employ your thoughts, if not your hands as you please. You will feel the necessity of some other means of religious improvement, find the first and the best in meditation with your own heart. There are lessons in the New Testament, parables, short sentences, which require no explanation, they are alike touchingly beautiful, solemnly impressive, and of the clearest simplicity. Read them over or think them over, when you are in a quiet or a troubled state of mind. Let lecture bells ring all around you, but sit you still. Your thoughts then may be worth more to you than any other persons words, your own meditations then may do you more good than the public prayers. Use the Sabbaths of our mature lives as the camel on the deserts uses the wells which divide its long distances, by drawing water enough from one to supply its thirst till it reaches another. The deepest religious impressions, and the clearest religious convictions may be acquired in solitary meditations on the Scriptures, during leisure hours of the week, by those who have been in the spirit on the Lord's day and have kept holy time. Religious conversation is good, but religious reflection is better. Let us in all serious matters act seriously, with the use of our best thoughts, and not take up changing fancies with a sudden zeal. A religious life should have consistency and method in it. Think not that it consists entirely in gathering spiritual nourishment, but in using what has been gathered, testing its value and exercising the strength which it imparts. The simplest lessons of the Christian religion indicate these means of spiritual culture, as lying in the discipline of the heart, in a life pervaded by hours, private hours of seriousness and reflection. You know the state of your own heart as no one else can, and you can do more than another to administer to its spiritual necessities. 'The word,' says the Apostle, 'is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach.' 'God is a spirit,' &c. 'Pray without ceasing.' 'Commune with your own heart upon your bed, &c.' Cherish then the impressions and lessons of the sanctuary, and let not these go, while you are searching for more. Show your earnestness and sincerity by improving the first means of spiritual culture, make the utmost from them, and retain their influence, and reproduce it again by reflection and meditation. Even then your wants will not be fully supplied, more means are yet in store for you, but they will not be available till you have used these.

DOING GOOD TO OTHERS.

Next in order among the means of spiritual culture is one which is indicated to us by that beautiful law of Divine Providence which teaches us to find personal good in doing good to others. Self-improvement is ensured by faithfulness in our relations to others. The Christian who feels the insufficiency of the public Sabbath services to meet the wants of his spiritual nature is prompted by his sense of deficiency to seek for other means. He comes to the desire of them not in an artificial, but in a natural way. The law of his spiritual nature, as given by the Almighty, points out to him more means—by bidding him to exercise the measure of faith, the attainments and feelings which he possesses, in imparting good to others, for thus shall he supply his own wants.

The order or method in which he is thus to exercise his religious feelings for the good of others, is likewise indicated in the lessons of his faith—it is first towards the members of his own family, and then towards the poor and the afflicted.

PIETY AT HOME.

The family, the household, the inmates of a home next to the influences of the Sabbath and the Scriptures, may do the most for each others' spiritual culture; sincerity and affection being the only conditions. Let an overruling Providence, a heavenly Father, a divine rule of duty, and a future retributive state be recognized in the family. Let the opening and the closing day be consecrated by some exercise of devotion—by prayer, read or spoken, by hymn, or Bible. There does accountability begin, and there some professed believers are worse than Infidels. It is strange to say it, but it is true, that there are families, the members of which have less natural affection and respect for each other, than they have for some chance acquaintance, and would be as reluctant to express a religious sentiment in each other's presence, as they would to utter one in the street. Ought things so to be, in any family where even but one member of it feels a desire to live as becomes a Christian? If religious sentiments cannot be acquired at home, they cannot be acquired any where. If the means of religious culture cannot be enjoyed there, where can any one in conscience look for them. Behold to what a state the Christian world has been brought by the neglect of piety at home. The victims of the gallows, the inmates of prisons have been gathered chiefly from homes where a religious sentiment was never breathed. The large majority of our gigantic institutions of charity and philanthropy have been made necessary by the early and continued lack of moral and religious discipline. Every human being stands in the relation of responsibility to one or more of his race and is bound to do them good. It has been said that no human being dies, without leaving some one to mourn. If this be true, no one can live without having some one to benefit, and from whom he may receive good. This law of responsibility begins in the family. The means of religious culture may be found there through the seven days of the week. And of these we may say, that till they have been faithfully used or at least tried, all others are doubtful.

THE POOR AND THE SICK.

Another means of spiritual culture will be found in visits made to those who are poor and in suffering. There the dark face of God's Providence is displayed, and often only that it may be lightened by virtue and patience. There the practical lessons of religion which one might never dream of in the midst of abundance and the unconscious joy of health, are taught with living illustrations.

An intimate acquaintance with three or four families, among whom the different trials of life seem to be all distributed, will do every man and woman a vast deal of good—and if they have a religious spirit in them, will call it out, and quicken it. Mark what the Savior said. It was I that was 'an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger and ye took me in, I was naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.' And when those who thought they had been bestowing these acts of Christian love on some of their own poor and suffering fellow creatures, shall answer him with an amazed denial—'Lord, when saw we thee thus in need, and gave thee relief'—he shall answer, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me—for I was there in the person of the sufferer.' And he or they who received that answer from the Savior, he himself calls, righteous persons, his friends and brethren. Is not this a beautiful and a most significant lesson? Learn it and practice upon it, and in the luxury of doing good, you will obtain one of the highest means of religious culture. 'The poor we have always with us,' said the same kind Maker. By the stinted hearth and the scanty basket of the poor, and from the heart reli ion, and the intelligible philosophy which they utter, you may learn with more simplicity the lessons of the Christian Sabbath. Open your heart, and good will flow into it. There will you have tales of real experience, religious or irreligious. Forget that you have a better home, and that comfort awaits you when your brief visit is over, and put yourself in the place of the sufferer, and the visible difference between the faith and the feelings which you have, and those which you would need, will show you what you lack, and how you may acquire it. And is not this a means of religions culture? What says St. James of the very highest kind of religion, that which is pure and undefiled? It consists in visiting the fatherless and widows in their affliction, and in keeping ourselves unspotted from the world.

There is still one other means of religious culture open to the use of all, viz., religious conversation. But we must defer remarking upon this until our next.

THE CHEAP LITERATURE OF THE DAY.

This has served as a caption for remarks in nearly all the newspapers, and though we have often thought, we have not as yet expressed our opinion upon it. When we say that there are eleven, if not more, establishments in the single city of Boston, devoted exclusively (making a slight exception in behalf of the cough candy) to the sale of the 'cheap literature' which is emptied upon us from cartloads, we have expressed the claims of this subject on our attention. As far as we are acquainted with the character of the works which have been thus widely circulated, we see but little that we cannot commend. One general objection attaching itself to all the literature of this stamp is that much reading of it must necessarily be attended with most injurious consequences to the organs of vision. The composition and press work of course are as expensive as under the old regime; the saving is effected by economy of material, by closeness of space, by the multiplicity of copies, and the facility of transmitting them by mail, at a merely nominal tax. We think that with type of a fairer face, the lines being at least single leaded, and the paper of a whiter texture, this sure injury to the eyes might be greatly remedied. Only the young can now avail themselves of these publications, and this is undoubtedly one reason why so large a portion of the works thus printed have been of a light character, rather than such as by their value, would recommend them to the middle aged and the advanced. The dear rate at which some famous oculists have exercised their skill would recommend prevention above cure, in this matter, for economy's sake, as well as for other resons. We are inclined to think that if an opinion were to be formed, of the intellectual and moral character of our reading community, from the works which have been most widely circulated during the last year, the opinion would be favorable, rather than otherwise. That a vast number of persons have thus been induced to read, who would not have thought of entering a book store, or of taking up a book, is undeniable. When these great newspapers are offered to them by boys in the streets, at stalls, at rail road depots, and steamboat landings, for the smallest piece of silver coin, many buy for the sake of the bargain, some to wile away a tedious hour, and some because the hard times have forced upon the condition of buying for a trifle or being unfed. But those who live in cities are no fair judges of this matter. We have recently observed in some country excursions that the mail bags to our inland towns and villages are greatly increased in size, being filled with the contents of large volumes printed in newspaper form. Besides the crowding of the mail bags there is now in most of the large towns and in the factory villages a depot for the sale of these publications. Let a resident of the city remove his residence to a country town, and he will know how to estimate the value of this book circulation. In such places, and with reference to the means of the majority of the inhabitants, the question is between having literature in this form, and having scarcely none in the form in which it was till recently dispensed. The facilities now are great, and as we have said, the character of the works which have been most widely circulated would lead us to form a favorable opinion of the taste and habits of the people, of course with exceptions.

We know not that we have met with a single work printed in this form, which is of a character positively injurious. There have been issued works which are of a formidable size, of great cost, and of equal value, in their original shape, and we know that they have penetrated to the very obscurest nooks of the country. The village maiden relieves the tedium of straw-braiding by reading one of Macauley's splendid Essays. The Backwoodsman in the Forests of Maine knows what Dickens thinks of 'our institutions,' and probably the Swedish Tale of 'the Neighbors,' has by this time been read by all the literati of Wiskonsin. The issue of Alison's History of Europe, and of Brande's Encyclopædia by the Harpers, and the extensive circulation, (but the beginning however, of what they will surely meet with) which they have already enjoyed, is a proof that light reading is not the only kind of reading which is now asked for. We feel obliged in this connection to mention with unqualified praise the labors of the Editor and the Publisher of the New World. The issues from that office are always of the highest character. The weekly paper of that name is filled with entertaining and improving matter, and the excellent moral tone of the paper is deserving of all praise. At that office Blackwood's Magazine and the Edinburgh Review are periodically issued a few days after the numbers arrive from England. There too have been published a number of most valuable works in a cheap form. We observe that the Publisher now advertises an Edition of Dr. Arnold's Lectures on Modern History, as nearly ready—six copies for one dollar. We recommend to all our country friends, especially, to have orders in their names at the office of the New World, for all its publications. They will find valuable instruction in their pages, and may be sure of not introducing any thing into their houses that will offend.

For the Register and Observer.

'AWFUL CALCULATION.'

Messrs. Editors,—I notice in the last Register, on the fourth page, an article headed 'AWFUL CALCULATION,' which I have before seen in different papers, and, if my memory is not in fault, in the Register itself, some two or three years since. It sometimes seems to me that the more extravagant and improbable a story is, the more likely is it to be caught up and devoured in this excitement-loving age, especially if it is largely spiced with the 'awful.' Now, I should like to know, 'just for information,' who is the author of this 'ingenious, authentic and valuable statistical work,' and also what system of chronology he adopts or invents, for it seems to be something a little different from any that I have ever seen or heard of. Calling the age of the world 6000 years, or 182 generations of men, and the total number of men at 26,620,843,285,075,840, the average population must be about 146,268,314,753,169, which is a *trifle* more than the recent statistical writers give as the present population of the globe; supposing the population of the earth to have averaged the same as now, or about 1,000,000,000, there must have been 26,620,843 generations of men, or 878,751,819 years. Taking for granted the above grand total of the number of human beings, 26,620,843,285,075,840, the 'calculation' must be still more 'awful' than is given above; I cannot make it less than 160,000 to each square rod. But supposing the more common notion, that man has lived on the earth about 6000 years, to be correct, and assuming the average population to have been 1,000,000,000, then there has been but one human being to each 14 rods of dry land, taking this 'ingenious, authentic' &c. author's statement that there are 27,864,000 square miles, or 2,574,633,600,000* square rods.

Was not this whole 'calculation' originally got up by some wag, for the purpose of seeing how absurd and extravagant a thing would be taken by some credulous editor? I have suspected as much.

Yours, M.

*This is not the number of rods given in the 'awful calculation,' but there are evident typographical errors in that.

DOCTRINAL DISCUSSIONS.

Messrs. Editors,—I am exactly of the opinion of your correspondent J. H. S., in your last paper; that your paper will be useful in proportion as you illustrate, unfold and defend our simple scriptural views of Christian doctrine.

Great ignorance yet prevails on religious subjects. That which to us is the faith once delivered to the saints, is not yet understood, and many Unitarians are unable to vindicate the opinions they sincerely believe. This, I presume, may partly be traced to the system pursued by our ministers, who very seldom introduce into their pulpits the peculiar doctrines they believe. This, though a good system, may be carried too far, and I should be happy to see some change in this respect; and I hope that you will continue fearlessly to defend, in your paper, our peculiar views, and to bear in mind that there is a great warfare to be carried on between *truth* and *error*, as well as between *holiness* and *sin*.

Having my pen in my hand, I would just observe, that I have recently been reading a very excellent volume, entitled, 'Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians, by G. W. Burnap.' This book, I think, is not as much known as it ought to be. The author states our views with precision, and defends them with sound argument and in a Christian spirit. I was particularly pleased with the lectures 'On Regeneration'—and 'How does a man become a Christian.' It would give me great pleasure to see these two lectures re-published in the Christian Register. I am satisfied they would enlighten some of your readers, by giving them sound rational views on subjects much misunderstood.

March 24, 1843. J. K.

'THE SOCIAL HYMN BOOK.'

We are averse to the multiplication of Hymn Books for various reasons; we will mention a few of these reasons, as follows:—the reverent associations which in youth we connect with the place, the service and the means of worship, have power over us through life, these associations cling even to the Hymn Book, which is in one view the history of our religious experience, it is not well to rend the heart from such ties: in no other matter has the old proverb, that 'changes are not always improvements,' been so often verified, as in the matter of Hymn Books; the substitution of one Hymn Book for another was never made in a single instance without causing more or less disaffection in a church, by involving unnecessary expense, or variance of opinion; the alteration of the Collections of Hymns, is generally connected with the alteration of the Hymns, and we agree with Burns, that 'to mangle the works of a bard whose tuneful tongue is mute forever in the dark and narrow house, is sacrilege;' the great variety of Collections in use in different churches is a serious embarrassment to clergymen when they exchange pulpits; it not unfrequently happens that a clergyman of advanced years, in the habit of reading a hymn as it used to be, and ought still to be, does not observe the alterations which have been introduced, and having uttered two or three lines without close attention to the book, makes dreadful work with another line in order to help out the rhyme. We might go on to accumulate reasons against a practice which already prevails to an extent greater than many persons are aware of. Among the Unitarian churches this side of the water, there are now in use, at least twelve different Collections of Hymn Books, viz. Dr. Belknap's, (to which Father Allen, of Bolton, seems now alone to be faithful) Brattle st. Collection, New York Collection, Philadelphia Collection, Mr. Dabney's, Dr. Greenwood's, Dr. Peabody's Mr. Lunt's, the Warren st. Chapel Collection, Pitts st. Chapel Collection, and the two which have just appeared under the names of Rev. Chandler Robbins, and Rev. Dr. Flint. We have given reasons for our opposition to a change, enough of them at least, to show the grounds of our individual opinion. We should prefer the retaining of a good one, even to a change for the better. There is one condition, however, on which a change always seems to be rational and proper, it is when an edition in use in any church, is out of print, and the copies in the pews and in the pulpit are worn into tatters. To that melancholy fate, the Collection of the Rev. Dr. Bentley, of Salem, had been reduced, and his successor, Dr. Flint, has prepared another. We have not yet seen it. We have given at the head of these remarks the title of the Collection just issued by Mr. Robbins. His Preface being short, we will insert it in our columns chiefly for the benefit of those 'parishes that are unable to procure more expensive collections,' for whose use we should think this collection admirably adapted, and to whom we would heartily recommend it.

'The suggestions of esteemed religious friends, according with my own feelings, have induced me to make this collection of Psalms and Hymns.

Its humbler form renders it unnecessary for me to disclaim the desire that it may come into competition, or comparison, with either of the excellent collections now in use in our churches. It is designed to supply the want, which is believed to be increasing, of a small and cheap hymn-book for vestry-meetings, and for parishes that are unable to procure more expensive collections.

But, while my purpose has been to prepare a *small* volume, I have endeavored to make it valuable by filling it with the choicest and most devotional lyrics. If the experience of others has been similar to my own, they have usually found that in proportion to the largeness of the number of hymns in a collection, has been the difficulty of selecting such as are unexceptionable. Indeed, it is a frequent remark amongst the clergy, that, out of many hundreds which swell the size of ordinary hymn-books, they are accustomed to confine their selection to a much smaller number, and wholly to reject many, as unsuitable to be read from the pulpit.

For this reason, it has seemed to me that the diminutive size of the present collection might be deemed rather a merit than a defect, if the hymns should be found to have been judiciously selected. That this praise will be generally awarded, whilst the tastes and associations of readers are so various, it would be presumptuous to expect. And yet I am more afraid that some will miss here one and another of their favorite hymns, than that they will find many that are unworthy of their approval.

In common with nearly all modern compilers of hymns, I have been principally indebted to Watts and Doddridge, whose productions are unrivalled in this department of poetry. To the beautiful effusions of Wesley and Bowring, which give a charm to the admired hymn-book of Dr. Greenwood, I have added several others from the same authors, which have not been introduced into any collection with which I am acquainted.

About twenty hymns in this volume, bearing the title of Ancient Hymns, will be new to most readers, but, I feel confident, will be esteemed a valuable acquisition. I have taken them from Bishop Mant's version of Ancient Hymns from the Roman Breviary, making no other alterations, than such as seemed to me indispensable to adapt them to the taste and sentiments of my fellow-Christians.

I now submit this book to the friends who have desired me to prepare it, and to all others who may use it, with the devout hope that they may find in its hymns expression and excitement for those holy emotions which make the worship of our Father acceptable to Him, as well as improving and joyous to the spirits of his children—whether they seek Him in the closet, with the family, or with the assembly of the saints.'

CHANDLER ROBBINS.

N. B.—A Selection of Sacred Music will be found at the close of the hymns.

The collection contains 360 Hymns, 14 Doxologies, 21 Sacred tunes. There are somewhat more than 130 of the Hymns which are not found in Dr. Greenwood's, of these a portion are found in some of the other Collections; a part of them are truly exquisite and beautiful, and ought to appear in every Collection.

The hymns which Mr. Robbins has introduced, in general do credit to his taste and reading. Some of those from Bishop Mant's Collection of Ancient Hymns seem harsh to most readers on a first perusal, but familiarity renders them highly attractive and stores the heart with rich and beautiful sentiments. A few of Wesley's which appear here are rather distasteful to us. They would do very well for a person to say over to himself, but we should be afraid of them in a social meeting. On the whole, we think now the Collection has been made and put on to stereotype plates, that it will find warm friends, and be of use. There is in fact no reason why we should not, but a great many reasons why we should multiply the means of doing good.

RECENT PUBLICATIONS.

The Young Mechanic. By the Author of the Young Merchant. New York: Saxton & Miles 205 Broadway. Boston: Saxton & Peirce & Co., 1842.

We hope the Publishers will have a large demand made upon them for this little volume. Like the one that preceded it from the same author, it is full of instruction and good influences upon those for whom it is designed. Its objects as set forth in a brief preface, are 'to direct the attention of those who are choosing a pursuit in life to the substantial avantages of the mechanical trades; to make mechanics themselves more sensible, than they seem to be, of the advantages of their position; to stimulate them to increase those advantages; to show the benefits of liberal instruction, for the mechanics, both at the beginning and towards the close of his career; to point out the means of liberal self instruction in detail, and the importance of moral and religious culture to success in life.' We find, in the close of the volume, the following strong and concise statement of a point in Christian evidences.

'The question then which remains to be answered is this. Are there any leading circumstances attending Christianity, circumstances generally admitted, and resting on independent proofs, which seem scarcely capable of being accounted for on any supposition but on that of truth; and consequently furnish so strong a presumption of its being a divine revelation as to render those who doubt, or deny it, not merely imprudent but criminal, if they do not seriously inquire into its evidence?

The following statement, I apprehend, will justify the answering of that question decidedly in the affirmative.

The Christian religion, whether true or false, had its origin in a country and nation held in proverbial contempt in almost every part of the known world. The author of the religion was not only a Jew but of the lowest rank among the Jews. He is universally allowed to have been uninstructed in literature and philosophy. He employed, in propagating his doctrine, assistants who were also Jews, and of a station as obscure, and of minds as little cultivated by learning, as his own. The religion which they preached was of such a nature as to be generally and unavoidably most obnoxious. It was avowedly intended to supersede and annihilate every other religion. It attacked not only the doctrines and ordinances of the Jews, which they regarded as having been appointed by God himself; but those inveterate prepossessions which were rooted no less firmly in their hearts; pronouncing the abolition of the peculiar privileges of the Jewish race, and the free admission of the abhorred Samaritans and Gentiles to all the benefits of the new dispensation. It not only exasperated the Romans by branding as impious and detestable those rites and institutions which they had received with implicit reverence from their remote ancestors; and deriding as vain fictions every object of their adoration, even all the tutelary deities of their empire; but it also touched their jealousy in the tenderest point, by suggesting a prospect of the revolt of Judea, and holding forth to their imaginations a competitor of Cæsar, and the portentous appearance of the long expected sovereign, whom fate had destined to arise in the east. The founder of Christianity had neither the favourable circumstances to turn to his advantage, of which other teachers of new religions have availed themselves; nor did he resort to those methods of proceeding to which they owed their success. He did not, like Mahomet, pay court to a particular set of men, or a particular sect; nor like him, artfully conciliate persons of all the different religious persuasions in the country, by adopting and incorporating into his own system some of the principal of their respective tenets; nor, like him, permits licentious indulgences and promise licentious rewards to his followers; nor, like him, direct the propagation of his doctrine by the sword. He did not confine his instructions to solitudes and obscure hamlets; but delivered them in the most public man-

ner, in populous cities, in the most frequented parts of Jerusalem itself. He did not rest his pretensions on any species of evidence of a secret nature, or in any respect not generally cognizable by his contemporaries; but appealed to professed miracles performed in the sight of multitudes, and of such a kind that every man could judge as to their reality. He was not permitted by the contempt or the supineness of his enemies to proceed unmolested in making proselytes; but was actively opposed from the beginning by the priests and chief men of the national religion; was repeatedly in danger of losing his life; and after a short ministry of three years duration at the utmost, was delivered to the civil power, and crucified as a malefactor. Yet notwithstanding this event the progress of the religion continued. The disciples of Christ, though they could have no reason to expect better treatment than their master had received; though they expected, as they had been taught by him and professed to expect, nothing in the present life but troubles and persecutions, persevered in preaching the same religion as he had taught, with this additional and extraordinary circumstance that their master, on the third day after his crucifixion, had risen from the dead: and encountered the severest punishment, and death itself, rather than cease from publishing and attesting doctrines and facts, which, if false, they could not but know to be so; and from the preaching of which, if true, they could look for no present advantage. And from these humble beginnings, and by these unpromising methods, did Christianity make its way so successfully, that within three centuries from the first preaching of Christ, it penetrated to the remotest extremities of the Roman empire, and established itself on the ruins of every other religion which it found existing.

When all these circumstances are considered, and they are such as unbelievers in general are ready to admit, it seems nearly impossible not to come to the following conclusion:—that a religion of such an origin, and avowedly aiming at such objects; a religion thus destitute of all worldly means of credit and support, thus provoking and experiencing every kind of worldly opposition, could scarcely ever have obtained belief and acceptation, if its pretensions had not been founded on irresistible truth; and consequently, that its establishment under all these circumstances affords so very strong a presumption that it is true, as necessarily to render every competent judge to whom they are known, and who doubts or disbelieves Christianity, criminal in the sight of God, if he does not carefully examine into the specific evidence by which that religion is supported.'

INFIRMITY OF THE WILL.

Messrs. Editors,—When I heard, at Thursday Lecture, a few weeks since, the excellent sermon on 'the will and the affections,' which an unforeseen detention prevented my hearing, the day before, at the ordination in Dorchester; I had some doubts as to the entire correctness of its Metaphysics; and a careful perusal of the sermon has increased, rather than relieved my doubts. In fact it is very difficult to get satisfaction from any quarter, upon that most perplexing topic, *the freedom of the Will.*

Whenever I have had occasion to look into the writings of Edwards, of Smalley, or of Emmons, and authors of that class, upon this and kindred topics, a strong impression has been left on my mind, of some radical fallacy in their reasoning, though I might not have been able exactly to define it. A favorite distinction is made by such writers, between *a natural and a moral inability*, on the part of man, to love God and obey his commands. Mankind, say they, 'have all the natural ability requisite to their obedience of the divine commands. Their inability is of a moral kind, consisting in "the want of a heart, will, inclination, or disposition," to love and obey.'

Now these different terms, I presume, mean one and the same thing, viz., an *unwillingness* to love and obey. For *Will* in this connexion, I think, cannot mean *the Will* as a distinct attribute of our nature. A part of the fallacy in their reasoning, then, it would seem, consists in confounding *the Will*, considered as an essential attribute of the mind, with the acts of the Will, or separate *volitions* of the mind. And if I am not mistaken, there is a like confusion in the discourse under consideration, which may be the cause of the supposed error, above alluded to.

The writers who hold to this moral inability, maintain that it can be overcome only by an absolute interposition of divine power, tantamount to a 'new creation.' At the same time they insist that we are accountable and culpable for this inability.

Here again is a fallacy in their reasoning, and of their own showing too; for they admit our moral inability to be *native;* that we are actually born with it, born thus incapacitated. Whilst they also admit, that we cannot, in justice, be considered culpable for any inability, arising from the want of natural faculties. A man born without eyes, say they, cannot be expected to see visible objects. It were equally unjust as absurd *to* expect it. And is it not equally, nay, far more unjust and absurd, to expect, to require of us to love and obey God, if born morally blind, without 'a heart, will, inclination, or disposition to love and obey?

The discourse on 'the Will and the affections' sets this matter perfectly right. The *native* inborn want of will, it considers '*an infirmity*, for which God has furnished ample remedies.' It grows into a disease, stubborn and malignant,' and then becomes culpable, 'when suffered to go unremedied.'

But I have strayed from the point whence I started. Taking our *free agency* for granted, the doubt with me was, whether *the seat*, the foundation of it is in our *Love*, our affection, rather than in the Will. It is asked, 'is your Will free?' And again I ask, is it not free? At least, *was* it not free, so long as it was merely *an infirmity*, and before it had grown into a *malignant disease*, and always free 'to make choice among the various classes of motives?'

And, may I not ask, is there no malignant disease of our Love, of the affections? For they are, by nature, equally weak as the Will. May I not ask, is your Love free? Is that man's Love free, who, his life long, has 'set his affections' on unworthy and forbidden objects? Is not the heart, the very seat of the affections, if not *by nature*, at least by neglect and habit 'deceitful and desperately wicked?' If so, I cannot regard our *Love*, rather than our *Will*, as *the seat* of our free agency.

What then is the *self-determining* power of the soul? I will venture to propose the judgment as that *independent* power,—a faculty, that '*lies behind*,' that, of necessity, is anterior to those separate manifestations *of Love*, which so largely fill our *daily life*. Our moral judgment. I mean, our conscious perception of right and wrong, of good and evil. The soul must deliberately judge, before it can wisely *make choice* among the various objects of its Love. This is the faculty, which we are, more especially, accustomed to exercise in those *seasons of retirement and reflection*,' when the spirits come and go at our bidding;' when *so many and various* objects and motives *present themselves*, or are summoned, to the inspection of the soul.

But some one may ask, is the judgment free? Is your judgment free, when you have so often suffered it to be perverted,—have a thousand times made 'the wretched choice' in judging? Is there not a sad *infirmity*, yea, depravity of the judgment, as well as of the affections and the Will, 'to be healed by the preaching of the Gospel?' Alas, it is even so; we cannot deny it; and we need not look far away for multiplied and melancholy *indications* of the fact. 'How frail and weak are we!' Through how many long stages of suspended animation, have we allowed our consciences to pass! How stupid and dead we suffer them to be!

Still we are free agents; and still it will be asked, in what does our moral freedom consist? I own I am not able to say, unless it be in this great conscious fact of our nature, that we are intelligent and accountable beings, *living souls*, 'made in the image of God,'—'partakers of the divine nature.'

Motive, I imagine, is not *Love*, nor any other faculty or affection of our nature; nor is it 'another name' for either of them. It is something foreign coming, or called in, to influence the affections and tendencies of the soul.

When the faculties of the soul chance to run in the same direction, they mutually help each other, and a most happy equilibrium is made in the whole character. But when they tend different ways, and this balance is wanting, or is broken up, they obstruct and weaken one another. 'The Will is lame, because the Love is cold.' And Love is cold, because the judgment is perverted, and has not learned to 'approve the things that are excellent.'

It is most especially deserving of our notice that 'the true effort of our free agency is not in the great emergencies,' but in the calm and retired scenes of life. Our great moral conflicts must be met and settled in the secrecy of our own bosoms, and in secret communings with our God. And what should we do amidst those conflicts, if relying solely on our own feeble and disordered judgment, love, or will? But, thanks be to God, our sufficiency is not of ourselves alone, and that we '*can* do all things, through Christ that strengtheneth us.' 'Our sufficiency is of God,' who giveth us of his spirit. And he will never withhold from us the help that we need, if we humbly, and confidingly cast ourselves upon his care; and with a deep sense of our dependence, supplicate his help, in all our infirmity. L. C.

*** The next meeting of the Cambridge Ministerial Association will be held at the Rev. Mr. Field's, in Weston, on the second Tuesday in April, at 3 o'clock, P. M. WM. NEWELL, *Scribe.*

RELIGIOUS SUMMARY.

Romanists.—A work has been recently published entitled 'Our country safe from Romanism,'—by Rev. Thomas Brainerd. He sets forth the obstacles that oppose the ascendancy of Romanists in this country, the disadvantages they labor under, and their weakness in comparison with Protestants. Protestants have a population of fifteen millions to start with, and an annual increase five times as great as theirs, with the great body of learned men and literary institutions on their side; and eighteen thousand clergy against 582.

In addition to these facts unfavorable to the prevalence of Romanism, we may state the extreme difficulty,—as a general thing, which will attend the efforts of their church to bring the American mind 'to submit to the dictates of foreign priests,—or to accept their creed. In this country the defeat of Romanism is embedded in her arrogant pretensions.

'Protestantism has in the Bible a constitution which controls laity and clergy. In Protestantism, laws govern. Romanism robs human nature of this charter of Heaven, to introduce the government of man; and if her popes, cardinals, councils, bishops, and priests, have once conspired to crush human liberty intelligence, and happiness, this church must repent, before this nation will receive her overtures. If she repent, and acknowledge that for ages upon ages she has usurped an authority never delegated by God or men—that she has employed her power to mislead and betray the millions whom she had robbed of the Bible, by which they might have detected her errors, then she may take her place with other denominations of this country, in seeking converts to her religious doctrines. But to do this would be an abandonment of her vital principles. She would no longer be *Roman* Catholic.'

'It is not easy, continues Mr Brainerd—

'It is not easy to make a Protestant, however ignorant, believe that he ought to burn his father's Bible—that the Deity intended to make a revelation to the world, but so failed, that his book is dangerous to men, and must therefore be hid away for interpretation by Romish priests—that the Virgin, instead of Jesus, is 'a mediator between God and men'—that while the body of Jesus was all unbroken, he divided his literal flesh and blood among his disciples—that the humble confession of a penitent, like the publican, to God, is now unavailing, unless breathed first privately into the ears of a Romish priest from France or Ireland—that the dead are not only subjects of prayer, but that they can be so deified by canonization at Rome, as to be objects of prayer—that images, so rebuked among God's ancient people, are very safe and salutary among Christians—that the probability of a man's escape from purgatory, is graduated by the amount of money which his wife and children are willing to pay for masses to be said in Latin for his soul—and that the eternal and immutable law of God, which sweeps over a universe and an eternity, the embodied transcript of Divine purity and glory, is so accommodating, that it can be safely dispensed with, if the Pope sees fit to grant, as he has often granted, a plenary indulgence to sin! When and where do we live, to apprehend the prevalence of such a creed?'

But Romanists may not only fail to make proselytes from the ranks of Protestantism; they are very liable also to large encroachments on their own strength by conversions to Protestantism.

The New York Evangelist in a notice of this book, speaks thus of efforts for the conversion of Romanists.

'Much is to be hoped, by a proper course of action, from the conversion of Roman Catholic priests in this country. The general conflict of mind with mind, which is constantly going on in this country, will more and more interest the ministry of that church. Their literary acquisitions will extend to the works of our best divines as well as moralists and civilians. Light will break in, especially in connection with freedom of opinion; and the conversion of a few priests would be followed by that of many thousands of private members.'

New York City Tract Society.—At a late public quarterly meeting of this society clergymen of five different denominations were present approving its objects. They were the Episcopal, Presbyterian, Dutch Reformed, Methodist and Baptist. The missionaries employed are thirteen. During the three past months 145,181 tracts have been distributed, also 266 Bibles, and 168 Testaments.

Churches in Wisconsin.—The Milwaukee (W. T.) Courier says there will be three large churches erected in that town the coming season, and that the Presbyterian Church, commenced last season, will be completed. The Congregations that design building are the Catholics, Congregationalists and Unitarians. A new Presbyterian Church at Rachine was dedicated on the 21st ult.

Unitarian Congregational Society in Saco, Me.—We understand that Mr. J. T. G. Nichols has received and accepted a unanimous invitation of the Society at Saco to become its Pastor. The ordination is to take place on Thursday, the 13th of April. Dr. Nichols of Portland, is to preach the sermon. Deep interest is felt throughout the Society, in the settlement of Mr. Nichols, and he enters upon the ministerial labors there with very encouraging prospects of usefulness and success.

The Gospel in China.—The Church Chronicle mentions that 'the Anglo-Chinese College, supported by the London Missionary Society at Malacca, (distant about fifteen hundred miles from China) is to be removed to Hong Kong, together with the printing presses and other missionary apparatus; some of the missionaries will be stationed on that island, and others will proceed to such of the Chinese cities, opened for commerce by the treaty of peace, as may appear most eligible.'

GENERAL INTELLIGENCE.

New York Institute for the Deaf and Dumb.—An Institute for the instruction of the Deaf and Dumb has been in operation, in New York city, for twenty four years. The present number of pupils is 154. The receipts for the past year were $34,582,23—the expenditures $31,586,78.

The Eastern Boats.—It is proposed, we see, to compel the steamers for Norwich and Stonington to come in at the foot of Pike street, about a mile from Wall street. It is said that some rich men have been ungenerous enough to get up this plan of inconvenience and expense to all their fellow citizens in order to benefit their own property. The change would be extremely injurious. The present landings are convenient to business and to the hotels, while the foot of Pike street is very inconvenient to both. Travellers would be greatly incommoded. Now, travellers to the South, or the North, can easily pass from the Eastern boats, and often save a day by the landings being all near together. The piers on the North River are not wanted for any other purpose, and in fact there is no motive of a public character which does not demand that the boats should continue to land where they have done for some years past.

The same remarks, with a little modification will apply to the New Haven steamboats, which also it is proposed to send up to Pike slip. We protest against the measure, both in behalf of ourselves and the public.—*N. Y. Jour. of Com.*

A Revival of Trade.—Business is certainly reviving in Philadelphia in the most cheerful manner. A goodly number of merchants have been here from the South and West for the last fortnight, and others arrive with every car and steamboat. We are told that within a few days, one thousand strangers, principally from the South and West, have reached our city.—*Philadelphia Inquirer.*

Collision.—About half-past four o'clock on Saturday afternoon, the accommodation train from Boston came in collision with the steamboat train from Providence, about a quarter of a mile south of the toll gate turn-out, four miles and a half from Boston. Both trains were proceeding slowly—that from Providence having a brakeman looking out ahead. The collision was in consequence comparatively slight, doing very little injury to the cars or engines. Mr Taylor, a driver of the Tisdale line of stages between Canton and Stoughton, who was standing on the platform of the car, received a compound fracture of a fore arm. No other person was injured. The damage to cars and engines is not more than $100.—*Transcript.*

From Hayti.—Capt Sherman, of the schr Cordova, arrived at New York, on Thursday night, from Jacmel, reports, that on the 5th inst, the insurgents took peaceable possession of all the public property at Jacmel, together with the city of Aux Cayes, and Jeremie. The only place in possession of Boyer's troops was Port au Prince. Boyer's army had almost wholly deserted him.—*Transcript.*

Boundary Line.—The New York Albion states that the British commissioners for running the boundary line, in accordance with the treaty of Washington, are Lieut Col Estecourt, two astronomers, (Capt Robinson and Lieut Phipps, R. E.) two surveyors, (Capt Broughton, R. E, and Mr James Featherstonhaugh) and Mr Scott, secretary, with twelve sappers and miners. They will leave England in the next steamer for Boston, April 4th. —*Ibid.*

New-Orleans, March 30.

Mexico.—The schooner Brazos, Capt. Lincoln, arrived last evening from Tampico, having performed her trip in ten days. She had on board $106,346 in specie, consigned to several mercantile houses of this city. Although we have not received any papers by this arrival, we have been favored with the following verbal intelligence, which we have every reason to believe correct:

The Texan prisoners, taken at Myer, whilst marching in Mexico, under escort, surprised during the night their guards, took possession of their arms, killed a great number of them, and effected their escape.

As soon as the Mexican Government learned the news, a body of four or five thousand men were despatched in pursuit of the Texans with orders to intercept every passage leading to the frontier, and to give no quarter. It was thought, however, that the Texans had time to reach the frontiers of Texas, and were safe.—*N. Y. Cour. & Enq.*

The Anniversary Meeting of the British Geological Society was celebrated in London on the 17th of February, an account of which is given in the London Morning Post, of the succeeding day. At the dinner were present the most influential members of the society, and various individuals eminent for rank or scientific attainments. Our minister to England, Edward Everett, of whom in every capacity we are justly proud, was present on the occasion, and that eminent British Geologist, Mr Lyell, so well known by his recent tour through our States, and his admirable lectures. Mr Warburton, the President of the Society, after alluding most handsomely to American geological research, remarked:

I would expatiate on this subject, and pay the merited tribute to the many distinguished Geologists the United States may justly boast of; but we have amongst us this evening one of our own most active members, who in compliance with an invitation he received from a Scientific Institution in one of the States, lately visited North America, professedly in the character of a British Geologist; and who will be glad, I know, when in the presence of the American Ambassador, to acknowledge the attentions he received from the citizens of the United States. It is under these circumstances, knowing that out of the fulness of the heart the mouth speaketh, that I will devolve on my friend, Mr Lyell, the agreeable duty of proposing Mr Everett's health.

Mr Everett made his acknowledgments for this toast in the following terms:

Mr President: I rise with real diffidence before a company like this. Your distinguished Ex-President (Mr Murchison) has very ingeniously established a claim to the favor of geologists, on behalf of my much respected colleague the Ambassador of France, in consequence of allusion to *transition rocks*, in his Excellency's history of the *Fronde*. I do not know, sir, that I can set up any claim to your good-will, in reference to transition rocks, but there is a certain *primitive rock* in my native State, on which I never think but with admiration and gratitude; on which a band of pilgrims from old England, above two hundred years ago, first set foot, when they came to found a free state in the new world, and brought the language, the laws and the faith of England to the Western hemisphere.

Mr Everett then adverted to the geological survey of Massachusetts, first undertaken during the administration of Gov Lincoln under the charge of Prof Hitchcock, and speaking at some length on this theme, proceeded with some interesting remarks which, most truly honored his own country abroad, whilst he paid a very proper and well-deserved tribute to Mr Lyell, who, he said, 'had lectured at the Lowell Institute of Boston before the largest audiences which had ever been assembled for such a purpose.' Mr Everett explained the origin and design of the Institute, and with various observations in reference to the friendly relation between Great Britain and the United States concluded an address which was effective and appropriate.—*Transcript.*

MARRIAGES.

In this city, on Sunday evening April 2d, by Rev. R. C. Waterston, Mr. Freeman M. Marble of Sutton, to Miss Mary E. Kimball, of Boston.

By Rev Mr. Gray, Mr. Geo S. Dow, to Miss Ellen A. Livermore.

In Hingham, April 3, by Rev Mr. Richardson, Mr. T. Larkin Turner, of Boston, to Miss Elizabeth D., daughter of Mr. Royal Whiton, of Hingham.

In Salem, on Thursday evening, by Rev Mr. Anderson, Mr. Abraham Williams, to Miss Judith W. Lee.

In Gloucester, Mr. John M. Haskell, to Miss Betsy B. Reed.

DEATHS.

In this city, on Monday, Miss Hannah, daughter of the late Mr Samuel Freach.

In this city, on Monday, 1st inst., Wm Norton Cushing, son of David W. Cushing, 10 weeks.

In this city, on Thursday, of consumption, Mrs Phebe Ann, wife of Mr. John J. Adams.

In this city, on Sunday morning, Mrs Mary, relict of the late William Bennet, 52.

19th ult, Mrs Elizabeth Lincoln, 35, wife of Mr. William S. Lincoln.

Mr Nathan T Kemp 20.

On Sunday morning, of consumption, Mrs Frances M., wife of Mr. John L. Whipple, (of the firm of R. F. Fletcher & Co), aged 23 years.

In South Boston, 31st ult, (at the residence of Rev J. H. Clinch,) Miss Anna Louisa Morton, daughter of the late Hon Perez Morton, formerly Attorney General of this Commonwealth.

In Charlestown, Lucy Bennett, 63, widow of the late Stephen Bennett.

In Charlestown, March 29, Mrs Mary Reed, 80

In Dorchester, March 28, Mrs Elizabeth Baker, wife of Edmund Baker, Esq. 75.

In Braintree, March 20, Mr. Thomas Hancock, a soldier of the revolution, 80.

In North Bridgewater, March 25, of consumption, Nathaniel Henry Cross, 39.

In Newburyport, Mrs Mary Emery, widow of Maj. Ephraim Emery, aged 79.

In Bradford, on the 23d inst., Charles Parker, youngest son of Dr. Parker, aged 25.

WATERSTON'S MORAL and Spiritual Culture, by R. C. Waterston, a few copies, being balance of the edition. Just received by W. CROSBY & CO, 118 Washington st. a8

STEPHENS'S YUCATAN, 120 engravings—Incidents of Travel in Yucatan, 2vs, 8vo—just published and for sale by W. CROSBY & CO, 118 Washington st. a8

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WILDER & CO. respectfully inform their friends and the reading public, that they have removed their Periodical Depot from 71 to 81 Washington st., (Joy's Buildings) 4 doors South of their former stand, where they will be happy to wait upon all who may favor them with a call. A liberal patronage is solicited. a8

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LOWELL LECTURES on the Evidences of Christianity, by J. G. Palfrey, with a discourse on the life and character of John Lowell, jr. by Edward Everett—for sale at SIMPKINS'S, 21 Tremont Row. a8

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,
April 1. 3m GEORGE N. NICHOLS.

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made. HENRY F. EDES.
Boston, April 1, 1843. 4t

A BOOK FOR EVERY AMERICAN—Pictorial History of the United States, from the discovery of America by the Northmen to the present time, by John Frost, Professor of Belles Lettres in the High School of Philadelphia—embellished by upwards of three hundred original cuts, designed by Croome expressly for this work, now in progress of publication, and to be completed in twenty monthly numbers, at the unparralleled low price of twenty five cents—the whole forming four octavo volumes.

Persons at a distance desirous of obtaining the work direct from the publishers will please remit five dollars, free of expense of postage (Postmaster's franks can be obtained for remittances by periodicals) and the whole work will be sent. Clubs by a remittance of ten dollars will receive three copies; by a remittance of fifteen five copies. Postage of each number under a hundred miles, four and a half cents; upwards of an hundred miles, seven and a half cents. SAXTON, PEIRCE & CO,
a1 Publisher's Agents for N. E.

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for April.

The rise of a Christian Hierarchy.
Psalm cxxxix; The Deaf and Dumb Boy.
English Sermons on Dr Channing's Death.
Death and Immortality; The Promised Rest, a Sermon by Rev. Andrew Bigelow.
Flint's Collection of Hymns; Notice of Rev. William G. Swett.
Notices of Books, Intelligence, &c. WILLIAM CROSBY & CO, 118 Washington st. a1

SABBATH SCHOOL DEPOSITORY—The subscribers are now adding to their usual extensive collection of Sunday School Books, all those issued since the last 'Anniversary Week,' that are suited to the purpose. Making this a chief branch of their business, they are enabled to furnish as large a variety and upon as good terms as can be found in the city.

All the Manuals and Text Books in use furnished by the dozen or single copy.

A Singing Book for Sunday Schools in Press.

Lists of the new publications will be given soon. a1 WM. CROSBY & CO, 118 Washington st.

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petræa and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

JOHN S. BODEN,

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REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston. Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

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Also, Tooth-brushes and Silk purses. For sale at SIMPKINS'S Book and Stationary Rooms 21 Tremont Row. march 25

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK; compiled by Rev. A. P. Peabody.

First Book for Sunday Schools. By Rev. A. P. Peabody. For sale by the dozen or single copy by WM. CROSBY & CO.
118 Washington st. march 25

DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

SEARS' NEW MONTHLY FAMILY MAGAZINE—The cheapest and best periodical published in the United States—Contents of the March Number—Social Memories of Great Men, No. 3; Bacon; Maxims; Ancient Churches of England, No. 2; Stepney's Church; Almanac; the winter sleep of Animals; Dogs; Character of modern knowledge, with hints for its improvements; the Astronomical Clock; Irrigation of the East—Reflections on public diversions; the Sun; Natural History; Black Cap Pitmouse; Lime in Agriculture, the Atmosphere; Animal Motion; Deaths Conquest; the Alhambra; Comicalities of Nature; the Country; A day at a Hat Factory; Memory; Horticulture; Chronology of Invention.

Address the Publishers, post paid, SAXTON, PEIRCE & CO, 133 Washington st. m18

FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m18

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MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE MONTHLY MISCELLANY of Religion and Letters, for March—edited by Rev. Ezra S. Gannett—Contents:

The Supernatural Element in the Bible.
Fragments—the Town and the Country.
The Sinfulness of Sin—a Sermon, by Rev. D. Damon.
Female Education—Sonnet.
English Sermons, on Dr. Channing's Death—An English Tribute to the Memory of Channing; Notices of Books; Intelligence, &c.

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GREAT REVOLUTION IN PUBLISHING. The cheapest editions ever issued of the choicest works in every branch of literature. The subscribers are daily receiving editions of the most popular works, by the best authors, at prices suited to the times. The following, among others, are now ready:

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NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island questions. We heartily wish we could transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers, 67 Washington st. WILDER & CO. m4

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

HINTS ON MODERN Evangelism, and on the elements of a church's prosperity—a discourse delivered in the Charles street Baptist Church, by Daniel Sharp. This day published by TICKNOR corner of Washington and School sts. f11

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents.

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CHEAP AND VALUBLE BOOKS, suitable for transmission by mail. SAXTON, PEIRCE & CO, Booksellers and Periodical Dealers, No 133 Washington street, Boston, have on hand, and are receiving as soon as published, all the popular and standard periodicals, cheap issues of valuable works, and Books which they will furnish by the single copy, year, or otherwise, at the regular subscription prices, and discount when large amounts are taken at one time—for 5 dollars worth, 10 per cent discount, 10 dollars worth, 20 per cent; 20 dollars worth, 25 per cent. A few of the most important are enumerated below. Any work published in the country furnished as above.

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GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
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This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

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DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

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MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

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W. CROSBY & CO., 118 Washington st. feb 11

REFLECTIONS IN RETIREMENT, 2d edition

POETRY.

A *garbled* version of the following having crept into some of the newspapers, the Register will oblige an old correspondent by publishing it in its original form.

THE DYING SLAVE.

In a low and ill-thatched hut,
Stretched on a floor of clay,
With scanty clothing round her wrapt,
The dying woman lay.

No husband's kindly hand,
No loving child was near
To offer her their aid, or shed
A sympathizing tear.

For now the ripened cane
Was ready for the knife,
And not a slave could be spared, to aid
His mother or his wife.

She is struggling now with death;
Deep was that dying groan!
For a corpse now lies on the cold clay floor,—
The soul, set free, has flown.

The planter, walking by,
Chanced at the door to stop;
And he cursed his luck,—'there was one hand less
To gather in the crop.'

O Jesus! hast thou said
'The poor your care shall be;
Who visit not the poor and sick,
They do it not to me?' E. S. P.

MISCELLANEOUS.

ELIZABETH FRY.

Elizabeth Gurney was the third daughter of Mr. John Gurney, Marlam Hall, county of Norfolk, (England.) She was born in 1780, and, as her mother died soon after, this young girl was subject to little control. Her father was very indulgent, and, though belonging to the Society of Friends, he was not very strict in restraining his child to the companionship of those of her own sect. Elizabeth was very handsome, and her birth, fortune, and education, entitled her to associate with the best of society. She went to London when she was seventeen, and mingled in all the gay amusements, which the capital afforded. Still, she showed, even at that age, an ardent wish to improve herself, and learn everything which this new scene presented. Soon after her return, the family were visited by some of their Quaker connections, who were deeply imbued with the pious spirit, that has so often been exhibited by the devout of this sect. Elizabeth's mind was awakened, and her heart changed. She adopted the plain garb of the Friends, gave up all amusements, and thenceforward devoted herself to doing good. Her first plan of usefulness was to open a school, in her father's house, for poor children. This young and lovely girl went out and gathered from the abodes of poverty, from the lanes and fields, twenty-four of these destitute little beings, whom, day by day, she instructed and comforted. What a beautiful example for young ladies!

In 1800, Elizabeth Gurney was married to Mr. Fry, a gentleman of the most estimable character, who aided her benevolent plans, and generously allowed her a considerable sum for charities; and, more than this, he was willing that she should devote the greater portion of her time to these missions of charity. It was while engaged in such, comparatively, private labors of love, that Mrs. Fry, hearing of the female prisoners in Newgate, resolved to relieve them. He attempted to dissuade her. 'You will be disgusted with their behavior and language,' said he. 'I am almost afraid, myself, to enter their apartment—they are so vile.'

'I am fully aware of the danger,' meekly replied Mrs. Fry. 'I do not go in my own strength. God will protect me.'

'But, madam, if you are determined on entering this den of iniquity, pray leave your purse and watch behind,' said the governor.

'I thank thee; I am not afraid; I do not think I shall lose anything,' replied this heroic woman.

She entered an apartment of the prison, in which were confined about one hundred and sixty women; the condemned, and those who were awaiting trial, being all huddled together, with many children, who were thus brought up in the school of vice. The cries and curses of those poor little victims of their parent's crimes, added the darkest shade to the dreadful picture, which met the pitying eyes of this angel of mercy. The astonished inmates of the prison gazed on her, as though she were indeed an angel. The pure and tranquil expression of her beautiful countenance soon softened their ferocity. It has been remarked, that if virtue could be rendered visible, it would be impossible to resist its influence. In Mrs. Fry, virtue seemed indeed embodied, so lovely and attractive was the manner of her benevolence; and this may account for the influence she at once gained over this host of abandoned creatures, who had seemed worse than savages.

She addressed them in the most gentle accents. 'You seem unhappy,' said she; 'you are in want of clothes; would you not be pleased if some one came to relieve your misery?'

'Certainly,' said one; 'we need clothes.' 'But nobody cares for us; and where can we find a friend?' said another.

'I am come to serve you, if you will allow,' said Elizabeth Fry. She then went on to express her sympathy for them, and offer them hope, that they might improve their condition. She did not say a word about the crimes they had committed, nor utter any reproach. She came to comfort, and not to condemn them. When she was about to depart, the women thronged around her.

'You are leaving us,' said they; 'and you will never come again.'

'Yes, I will come again, if ye desire it,' she replied.

'We do! we do!' was echoed round the apartment.

In a short time, Mrs. Fry made her second visit, and intended to pass the whole day. The doors were closed and barred, and she was left alone with the prisoners. 'You must not suppose,' said she to them, 'that I have come without being commissioned.' She raised the Bible, which she brought in her hand, and continued: 'This book, which has been the guide of my life, has brought me to you. It directed me to visit the prisoners; to take pity on the poor and afflicted. You are afflicted. I am willing to do all in my power to relieve you; but all my efforts will be in vain, unless you help. Are you willing to hear me read a few passages from this book?'

They assented; and she read from Matthew 20 the parable of the Lord of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said, in a gentle, but impressive tone, 'The eleventh hour now strikes for you, my friends. The greater part of your lives has been lost; but Christ is come to save sinners.'

Some asked who Christ was? Others said that he had not come for them; that the time was passed, and they could not be saved.

Mrs. Fry replied, that Christ had died to save sinners; the poor and afflicted, in particular, he invited to come to him, for he had been poor and afflicted.

She passed the whole day with them; and during this visit, laid the foundation of a most happy change in that gloomy prison. She soon obtained permission to establish a school for the children of those poor women; and when she saw how joyfully their mothers acceded to her proposal of giving religious instruction to their little ones, she felt sure of success. The woman whose maternal affection is warm and sure, cannot be wholly lost to virtue. And thus she went on, softening, by her words of peace and acts of love, the most turbulent and perverse tempers, and even taming the violence of the unruly tongue, which it would seem only a miracle could have accomplished. The reform was most astonishing; and thanks to her perseverance, and the years she has devoted to this pious undertaking, a total change has been effected in the female department of this prison. The influence of virtue has prevailed; and many wretched beings have found Newgate an asylum of repentance and heavenly hope.—*Mad. Adele's History of the Quakers.*

ONE-IDEALISM.

Approving as we do of the principles, partaking of the general views, and sympathising in the aspirations of many of the 'men of progress,' and the professed reformers of the age and the times, there are at least two particulars in their *modus operandi*, for producing their professedly desired results, which we can neither approve, partake of, or participate in; since, as appears to us, they are entirely at war with their first great professed principle, of the 'largest liberty,' and exceedingly ill adapted to attain their favorite object. One is that which can probably not be better described or defined than by calling it by a homemade but very expressive word '*one-idealism*;' that is, when an ardent, self-opinionated, perhaps ambitious man has strongly imbibed one idea, or enlisted himself to effect one particular object, that he should then think and act as though he believed *that* the only one in the world worthy of pursuit; and to make an adherence to, and engagedness in it both in kind and degree an *exclusive test* of general character, both in religious, political and social life; saying to others who have moved not yet quite so far or so fast in his steam-travelled path, 'get out of my way;' or like the Pharisee of old, 'stand you by, I am holier than thou.' Thus in truth, attempting to work his way by the law of force, and by no means by that which they usually profess, that of universal love and Christian kindness. These most usually run to be sure at starting, a most rapid and hurried race; but at the same time an equally short and fruitless one. Need we go very far from home to realize the existence and exercise of such a spirit and temper, and to look for its natural results? —*Ezekiel Bacon.*

BROKEN AND BRIEF HINTS TO YOUNG MEN.

(From the Journal of a Sick Room's Reflections.)

'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, but remember, * * * * * *'

Although the speaker has prefixed a scriptural quotation to these few closing and desultory thoughts, he has not the ambition or the presumption to assume the office of a scriptural preacher, or to affect the port and bearing of a religious sermonizer. Such an assumption would neither befit his own position, nor be appropriate to the occasion which has called them forth. He has but adopted part of *a broken text*, in correspondence with, and conformity to the few *broken hints* and suggestions which he may throw out, flowing fitfully and irregularly, as they have, from a *broken* and frail cistern of nearly exhausted and troubled waters.

Public duties, and objects of personal ambition and pursuit.—Every man, young or old, has, of course, an opinion to make up and a duty to perform, touching the public concerns and interests of his country, which he is not at liberty to omit or to disregard; and when called upon by its condition or the dangers which may threaten it, he is bound to examine from his best lights the questions presented to him, form his deliberate judgment thereon, and act according to its results, and as guided by the dictates of a well informed conscience in the premises.

But there is always much false show of *mock patriotism* put forth by the zealous and interested partisans of the day to cover their sinister designs and self-seeking, and which is but too often successful with their unsuspecting and uninitiated followers and supporters. Let all young men, however, who hope to establish for themselves in future life permanent and safe reliances of fortune, of character, and of tranquility, be cautioned against setting their hearts, or making their main dependencies upon political pursuits, objects and promotions, or the supposed benefits and emoluments expected to flow to them from those unreliable and generally utterly delusive sources.

Political ambition, and the promotion calculated upon from its pursuit, is a chase which when closely pursued, more often than otherwise perverts the high and honorable principles of the engrossed, impatient, and aspiring mind, which engages in it, and unfits it for the cool, patient and successful pursuit of better, more reliable, but less exciting objects. In our country, no man can *travel all lengths with any party*, without sometimes crossing the tracks of the *straight path* of duty and of conscience. And yet such are too often and too much its requirements as a condition on which to entitle its anxious and sedulous followers to their due share of the honors and emoluments which it may have to bestow upon its favorite votaries. 'The madness of many for the gain of a few,' is but too just an epitome of party ethics. Very few indeed, compared with the whole, are they of those who crowd its bustling and jostling ranks, who draw any of its beneficial and permanent prizes; and those few, often through the legerdemain of some sly trick, dishonorable compromise of principle, or by the unfair *turning and twisting* of the great political wheel. This, every observing and disinterested spectator cannot fail to see, who looks but slightly at the game which is going on and the shifting political *phantasmagoria* which are constantly and yearly passing before him.

How ill-advised and short-sighted must it then be for a young man of correct sentiments, elevated views and high aims, to sacrifice better and more enduring objects, that he may fit himself to become one of the dancing, wire-moved puppets in such an inglorous exhibition? Let him rather wait patiently and firmly in his own fast and well-anchored boat of principle and of honor, for the favoring tide to approach and buoy him upward and onward, if it will, without striving to accommodate his course to its shifting and muddy surges, (and if it so happen that it never does reach him, it will be of little matter to him in the end;) rather submit to this result, than to be forever following its various ebbs and flows, to the evident danger of his shipwreck at last, the loss of his 'household gods,' and his more valuable and honestly gained possessions and enjoyments. This is one of the alluring but dangerous rocks, which all young aspiring navigators will do well to avoid. There are a thousand others of a more private and personal nature some of which may here be briefly hinted at.

Personal habits and indulgencies—It is probable that young men pretty universally esteem it a fortunate circumstance, and a desirable object, that they now are, or soon may be enabled to command and enjoy the many personal gratifications, indulgencies, and allurements of life, which fortune may have placed within their reach, or the means of which they fondly hope at no distant day to acquire and possess. This is a sadly false and delusive use and estimation of the true sources and means of the long continued and highest enjoyment of the good things of this life; even of these which are too often esteemed as its *summum bonum*, the gratifications of sense.

With his plain and wholesome fare and health giving habits, the active and temperate farmer or mechanic enjoys more in the long run, even of the pleasures of sensual appetite, than does the fastidious and feasting epicure and gourmand with his complicated and surfeiting viands. Besides this, that a continued course of selfish sensual gratification is inevitably followed up and confirmed into a fixed habit, utterly fatal to those higher, safer, and ever increasing enjoyments which grow out of the exercise of the intellectual, moral, and imaginative powers of the mind, its benevolent affections, and its lively interest in the beauties and harmonies of nature and of art, in all their admirable and inspiring works.

Man was not created to yield everything to the suggestions of his present ease, or to the growing calls of his sensual cravings; much less to be ever engaged in pampering and inflating them by gratuitous and needless provocatives. From the time when our first parents were placed in the garden, his duty and his permanent well being has required of him, that he should resist manfully the proffered temptation of the fair but treacherous fruit which is plucked and presented to him by the insidious hands of a thousand delusive charmers, 'charming ever so wisely;' that he should maintain a constant and vigorous struggle, with the secretly armed adversaries 'whose name is legion,' and who in many cheating forms are ever watching for his annoyance and destruction.

'Of comely form she was, and fair of face,
And underneath her eyelids sat a kind
Of witching sorcery, that nearer drew
Whoever with unguarded looks beheld.'

To these he must ever be ready to give battle with all his forces, and flatter himself that he can safely repose upon his downy couch in a state of easy quietude, or pampered and enervating indulgence. And woe be to him, as it certainly will be, who mistakes this his irreversible and unwelcome destiny, and suffers himself to fall into the alluring lap of the Circean tempter who will soon bind him with her Philistine cords, when no Sampson's arm wherewith to burst them shall be left to him. Even the healthful fruits of the delightful gardens of the Hesperides may be over used to the loathing and disgust of their imprudent partakers; let them beware then indulging themselves too largely or too frequently in their refreshing bowers, and of lingering too long in their seductive retreats.

DESCRIPTION OF JOHN CALVIN AS A YOUNG STUDENT AT PARIS.

When all earthly powers were leagued together in France to effect the ruin of the Reformation, God was preparing an instrument, apparently feeble, to maintain His rights at a future day, and with more than human interpredity to defend His cause. Averting our eyes from the persecutions and cruelties which have succeeded each other so rapidly since Francis I. became the prisoner of Charles,—let us turn them on a child who shall hereafter be called forth to take his station as a leader of a mighty host in the holy warfare of Israel.

Among the inhabitants of the city and university of Paris who listened to the sound of the great bell, was a young scholar of sixteen, a native of Noyon, in Picardy, of middle stature, and pale, and somewhat dark complexion, whose powerful and sagacious mind was indicated by the keenness and peculiar brightness of his eye, and the animated expression of his countenance. His dress which was extremely neat, but perfectly unostentatious, corresponded to the modesty and decorum of his character. This young man, whose name was John Cauvin or Calvin, was a student at the college of La Marche, of which Mathurin Cordier, a man celebrated for his integrity, learning, and peculiar skill in the instruction of youth, was at that time regent. Educated in all the superstitions of Popery, the student of Noyon was blindly submissive to the Church, dutifully observant of all the practices she enjoined, and fully persuaded that heretics well deserved the flames to which they were delivered. The blood which was then flowing in Paris was, in his eyes, an additional aggravation of the crime of heresy. But, although by natural disposition timid, and, to use his own words, soft and pusillanimous he was endowed with that uprightness of mind, and that generosity of heart which induce men to sacrifice everything to the convictions of their conscience. Vainly, therefore, were those appalling spectacles presented to him in his youth; vain was the example of the murderous flames kindled in the Place de Greve and in the close of Notre Dame, for the destruction of the faithful followers of the Gospel. The remembrance of such horrors could not, afterwards, deter him from entering on that 'new way' which seemed to lead only to the dungeon and the scaffold. In other respects the character of the youthful Calvin afforded indications of what he was hereafter to become. The austerity of his morals was the precursor of equal austerity in his doctrine, and the scholar of sixteen already gave promise of a man who would take up in earnest all that should be imparted to him, and would rigidly exact from others what, in his own case, he felt it so much a matter of course to perform. Silent and grave while attending on the college lectures, taking no pleasure in the sports and idle frolics which others pursued during the hours of recreation;—shrinking in disgust from all participation in vice, he sometimes censured the disorders of his fellow-pupils with severity—with a measure, even of acrimony. Accordingly, a canon of Noyon assures us that his companions had surnamed him the '*accusative*.' He stood among them as the representative of conscience and duty,—so far was he from being in reality what some calumniators endeavoured to make him. The pale aspect, the piercing eye of a student of sixteen already inspired his associates with more respect than the black gowns of their masters; and this boy from Picardy, low in stature, and timid in demeanour, who came day by day to take his seat on the benches of the college of La Marche, was, even then, by the seriousness of his conversation and sobriety of his life unconsciously discharging the office of a minister and a Reformer.

Nor was it in these particulars alone that the stripling of Noyon evinced his superiority to his compeers. His extreme timidity sometimes restrained him from manifesting the antipathy he felt to vanity and to vice; but in his studies he was already exerting all the force of his genius, and all the intensity of his will,—and any one who observed him, might have predicted that his life would be consumed in labour, —*J. M. Merle D' Aubigne.*

THE USE OF WEALTH IN ENGLAND.

The national idolatry paid to wealth, is quite as proverbial as in the French metropolis. The country is flooded with money; capitalists have not known how to apply their capital; Spanish loans, American projections, railroads here, emigration there, mines in Mexico, opium in China; no matter what or where—this among private men: then in Parliament, hundreds of thousands of pounds for printing blue-covered books, which only one man in every hundred thousand looks at; a million for depriving the Basques of their liberty; untold millions for slaughtering the Affghans and the Chinese, because the former would not submit to our insolent dictation, and the latter to our invasion of their fiscal code; besides vast sums for sending out two ships with bottled air to the Niger, warming and lighting the House of Commons, &c. Surely any one, previously ignorant of the history of our times, reading this short list, would exclaim, 'How magnificent a nation!—What sums must it not have spent in raising cathedrals and churches, colleges and hospitals!—How stately must be its halls for the public amusements! How plentiful and umbrageous its public walks! How frequent and how joyous must be the holidays of its people!'

Methinks he would learn with astonishment' that in the country where countless temples of wealth and speculation are daily rising, hundreds and thousands of temples raised to God are lying in crumbling ruins; that the collective wisdom of that nation has straitly and sternly refused spiritual food for six millions of souls; that against right and prayer, and highest eloquence, it pared down to the merest utility the lands wherewith 'holy men of old' had endowed existing cathedrals; that prisons and houses of correction are the only buildings it raises for the people; and that it would regard the man who should venture to propose a grant of public money for the temporal recreation or eternal welfare of its poor, as a madman or a bigot. So long, perhaps, as such strange inconsistencies degrade our private mercantile adventures and our public legislative enactments—so long as the spirit and conduct of the age at once so profuse and so niggard—so generous, yet so sparing—so democratic, and yet so careless of the poor—so long it may be deemed a sufficient reply to any proposals for shortening the hours of factory labor, or reviving holidays among the people, to say, 'We are too poor, time is money, and we cannot afford it.' But I will fain hope that this fever-fit of mammon worship is beginning to abate; many people of great goodness and learning doubt, and are venturing to express their doubt, whether the one great object of social government in this kingdom, commonly called 'Church and State,' is to squeeze the greatest possible amount of wealth out of the greatest possible amount of work; and here and there gardens have been planted, and museums built, and occasionally even a holiday provided for the working classes and the poor; while, which to me is the most cheering sign of all, a holy crusade has been commenced, and is being carried on with no inconsiderable success, against pews and other obstructions to their church rights.

Another very gratifying symptom of a return to a healthier feeling must not be overlooked, in the merchants on Change resuming earlier hours, and the bankers having determined to close their banks earlier in the day: all these are steps in the right direction, and forbid me to despair of seeing none but Eton boys duly enjoying the holidays of the church. This money argument, if good against such a revival, is also good against the few holidays that are yet left, and indeed against all restrictions on work and gain; nor shall I be easily convinced, that if the relations between employer and employed are what they ought to be in a Christian country, and what they certainly once were in this, the observance of a score of holidays during the year would press upon the latter's means of support.—*Discourse by Lord J. Manners.*

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Boston, January 7th, 1841. 3m september 10

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Applications may be made until the commencement of the School, 13th Feb'y. inst., from 9 till 2, each week day, and afterwards during School hours, at the Rooms in Park street, under the Church.

Boston, February, 1843. 4t f11

A DICTIONARY—theoretical and historical, of commerce and commercial navigation, by J. R. McCulloch, Esq—edited by Henry Vethake, Esq., in 2 vols, 8vo. Fresh supply received and for sale by WM. D. TICKNOR, corner of Washington and School sts. j28

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HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & RUGGLES, and for sale at 107 Washington street, and by the Booksellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannett's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North American Review.*

The Lecture 'on the best means of exerting a moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Millitia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

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ENGLISH BOOKS.—The Dramatic Works of Wycherly, Congreve, Vanburgh, and Farquhar, with biographical and critical notices, by Leigh Hunt.

The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

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BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

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Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

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